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# THE ARYAN PATH

**Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection.**

*—The Voice of the Silence*

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# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

VOL. XXI JANUARY 1950 No. 1

## "THUS HAVE I HEARD"—

Holding the reins of the war-horses for Arjuna, Sri Krishna taught the way of work and worship. In our own yuga, Gandhiji, holding the reins of a great political struggle, also taught in his own way the way of work and worship. The *Gita* was reborn in our times through Gandhiji's mouth. Let us revere the teaching and not merely utter the words. True reverence to the *Gita* lies in daily sincere reflection over its substance and shaping mind and action accordingly.

These words were spoken by India's Governor-General. Rajaji, speaking at the Gita-Jayanti celebrations on the 4th of December at New Delhi, refuted the claim that the *Gita* supported the waging of war. It refers to the greatest of all wars, which takes place on the Field of Duty which is located in the mind of man. To do one's duty by every duty, avoiding the dangerous turn towards the performance of another's duty, and without calculating the profits resulting from such performance—that is the message of the ancient scripture.

He who fights his own animal nature finds neither time nor inclination to fight another man. And because the animal in each one of us does not want the Divine in us to fight it, it sneaks out to give battle to other lower selves, on one selfish pretext or another. Family feuds, class struggles, nationalistic wars—all spring from the lower nature of men. The constant enemy of Arjuna was his lower nature, not Duryodhana; that enemy surrounded Arjuna as smoke surrounds fire, while Duryodhana and his mighty Kauravas were standing at a distance. The teaching, which closes the third chapter of the great book, is often overlooked.

All books of the Mysteries are written in cipher. Only a few in number and often small in size, such books are archetypal—nourishing babes with milk and strong men with meat. They yield more than one meaning—one for the man of

the senses, another for the man of learning, another for the disciple struggling on the Path to Holiness, and still another for the Enlightened Seer. W. Q. Judge, who made the *Gita* his constant and consistent companion, referred to it as the study of Adepts. It was Mr. Judge who was a very early, if not the first, modern expounder of the allegorical nature of the *Gita*, pointing to its symbols and interpreting them in his own inimitable way. In 1887, Mr. Judge wrote of the allegorical imagery of the *Gita* and stated :—

Instead of the conflict being a blemish to the poem, it is a necessary and valuable portion. We see that the fight is to be fought by every human being, whether he lives in India or not, for it is raging on the sacred plain of our body. Each one of us, then, is Arjuna.

Gandhiji, and our spiritually-minded Governor-General after him, have followed the right interpretation of the *Gita*, deciphering a profound cipher, however elementary that deciphering be, making it clear that the *Gita* does not advocate war and murder and bloodshed but something else.

The *Gita* is the book for all who aspire to become good citizens, first of their own land and then of the world. But it must be interpreted correctly so that its message may be understood. Reiterated, that message will work its miracle. It is India's good Karma that it has at its head a man who values the *Gita* as a book of constructive power, and who endeavours to breathe its intellectual atmosphere and to apply its moral principles in his own and his nation's life. May he find time to do so more and more ! The spiritual education of our people is the most pressing need of the country. That Rajaji recognizes this is very clear from his message to the Pacifists gathered at Santiniketan. He told them :—

India is maintaining her army and other military forces up to the measure of her capacity. She cannot claim to be a nation pledged to pacifism without being guilty of hypocrisy. All the same, the genius of India and her ancient, as well as present-day ideals, are inspired by a love of peace. Mahatmaji's leadership has made India a place of pilgrimage to lovers of peace and haters of war all over the world.

That is why in these columns last month we suggested that the Pacifists should look for guidance not from present-day India, but from Gandhiji, who sowed the seeds of the Life of Peace for the whole world. To understand his life-work it is necessary to know the philosophy of the *Gita* which inspired him to action. The great Buddha spoke of this greatest of all wars and repeatedly asserted that he who conquered himself was greater than the conqueror of worlds. He recognized no other conquest.

" Salutations to the Prowess of Krishna ! May it be with us in the fight, strengthening our hearts that they faint not in the gloomy night that follows in the path of the day."

SHRAVAKA

# PEACE AND PROGRESS

[**Shrimati Lila Ray,** one of India's thoughtful and constructive writers, shows in this article that the human problem is the basic one for industry, which should control its methods of production in the best interest of the evolving being; and that "the type of man it produces reveals the true nature of a State." This is directly in line with Ruskin's pertinent query in *Unto This Last*, a book which greatly influenced Gandhiji, "whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one?"—ED.]

The central law of human nature as of other living things is growth. Men form themselves into groups in order to facilitate their mutual growth. This urge to grow and to develop is as deep and strong as the urge to live. It is one of the fundamental laws of being.

A group, any group, small or large, family or State, functions only as long as it fulfils this fundamental purpose, only as long as it facilitates the growth of its members and is an aid to their development. When it ceases to do so its members break it up and form new associations to suit their new needs.

Unrest in a group is a sign of diminishing usefulness. To attack those who are restless and to fight and oppress them is not the remedy. The group must provide the conditions that its members need, conditions which afford them the inner satisfaction and contentment of spirit which give rise to a healthy, happy, spontaneous discipline. Threats, commands, reprimands, rewards, exhortations, punishment and lecturing are the usual disciplinary devices. They are worse than useless. The obedience that enables a group to hold together and to achieve its purpose is not to be had by such methods.

Unrest in the State as we know it has two focal points, the unemployed and the ill-employed. Unemployment is so well-known a cause of trouble that it needs little comment. We have only to swell the already swollen ranks of the unemployed by the addition of the idle rich, for in taking stock of our man power no section of the people can be omitted and idleness, from any cause, always results in a deterioration of the human being that in course of time renders him unemployable. Expensive and laborious rehabilitation then becomes necessary if he is not to become a total loss.

Bad or unsuitable employment, on the other hand, is not very well or very widely understood. That it can cause trouble has been recognised sufficiently to have brought about many ameliorative changes in working conditions. Working hours, wages, housing, sick leave, pensions, bonuses, child labour, compensation for injury, medical attendance,

recreational facilities, have all received a measure of attention. But what of the work itself ?

The chief charge made by Marx against large-scale industry was that the fragmentation of the productive process was detrimental to human development and produced fragmented men, men whose bodies and minds had been prevented from developing normally by their employment and who were therefore unhappy, unhealthy, and violent on occasion. That charge still stands today. Despite the change in ownership that is called nationalisation, despite the many improvements made in environmental conditions, methods of production have not changed. The principle of breaking down the process of production into a series of isolated, unrelated and meaningless motions made by an operator in front of a conveyor belt is still taken as the basis of industrialisation and factories and machines are designed around it.

Such methods can never develop healthy, happy, disciplined workers. The upward path for the soul and for the body is one and the same. A person becomes what his employment, or the lack of it, makes him. That employment must be planned with an eye to his human needs. The performance of acts and motions that are not isolated, that are obviously related to each other and the product, that have a meaning the worker can perceive, sets in order the complex psycho-muscular system of the human being, forms his personality and develops his understanding. It is through such work that he grows spiritually. The more a person grows, the better his work becomes and the greater the pleasure he takes in it.

We are taught that the invention of the machine brought about the industrial revolution. But from Marx we learn that the machine as such was not responsible. The industrial revolution was the result of a change in the organisation of work. Machines which fitted in with that change were taken up by industry, other machines discarded. It was found that the introduction of the serial division of labour brought about a vast increase in the speed of production and at the same time lowered costs. This enabled manufacturers to raise the output of their factories and at the same time to reduce their prices. Speed and cheapness became the dominating considerations. The consequences for the worker were given secondary importance. When one began to make trouble he was eliminated altogether, in the interests of efficiency and economy.

Why are speed and cheapness in production so advantageous ? It is because they make possible the accumulation of capital. The industrial revolution was brought about by the organisation of industrial processes in a manner that permitted the maximum accumulation of capital. Any method or machine that did not do this was labelled uneconomic. "Capital," *i. e.*, cash balances, became the measure and

master of all values, replacing the land of the feudal system.

We are faced with nothing less than the necessity for a new industrial revolution based on a new principle of production. The spinning-wheel is the symbol which Gandhiji chose for it ; it is a revolutionary symbol. The spinning-wheel stands for an organisation of work that makes man the measure and the master, reducing capital to secondary importance. It is an indication of the way productive processes of labour must be reorganised in order to bring this about. By permitting the worker to perform a series of complete actions, actions that have meaning in relation to each other, in relation to the product and in relation to the needs of the worker, such a machine makes possible the maximum growth, not of cash balances, but of human efficiency. Speed and cheapness cease to be the ruling considerations. Loss in speed of production may be compensated by wider employment. And when, to the budget of the industrialists, is added, on the debit side, the expense of maintaining peace and order, arbitration machinery, social and welfare services, hospitals, asylums and various institutions for the poor and destitute, the present system will, I think, be found quite uneconomical in men, money and materials. Its cheapness is illusory. In the new system any method of organising productive processes or any machine which tends to debase, reduce or destroy the status of the worker as a human being fulfilling his destiny by growing into full and perfect manhood through his work, is considered uneconomical and must be discarded. What destroys or reduces the productive capacity of men is uneconomical in the strictest sense of that word.

The spinning-wheel therefore does not mean a reversion to primitive or medieval methods and implements. Gandhiji himself designed an improved model and he has repeatedly emphasised the desirability of utilising modern technical knowledge and skill to the utmost advantage. But the guiding principle must be the development of the human being. As a symbol the spinning-wheel has the disadvantage of being associated with a romantic medievalism. On the other hand, it stands for the textile trade which, with food production, is the greatest of the basic industries.

This effectively reverses the usual approach to the problems of government. Human society rests on a foundation of wonderful obedience and progresses down a road made by obedience. But obedience can be reached only through a complex and harmonious formation of the psychic personality of man. A small child is incapable of it. Commands do not assist that formation ; on the contrary, they disturb it ; the growth of a living organism may be distorted and deformed.

Methods of production are thus of prime importance to both the worker and the State responsible for him.

The type of man it produces reveals the true nature of a State. Judging from the *chor minars* of Aurangzeb's time, a large proportion of his subjects were thieves. One of the most cogent arguments against nationalisation is that, in taking over industries as they are at present organised, the Government takes over their troubles as well and acquires an interest in maintaining them as they are, that is, in retaining the existing methods of production. To control methods of production in the interest of the evolving human being is to control industry. Nationalisation may not only be unnecessary but against the best interests of the State, if by the State's best interests we mean what is conducive to the enfranchisement of human growth. By a rational organisation of work a State may establish an indirect form of discipline much more effective than the critical and sermonising teacher holding a cane.

Work is one of the two paths to civic and human progress. The other is freedom.

LILA RAY

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# INDIVIDUAL LIBERTY

Writing in *The Rationalist Annual*, 1950, on "Liberty in Retrospect and Prospect" Prof. G. D. H. Cole draws a picture of present tendencies and probabilities that challenges "the revised *laissez-faire* Liberalism that is being preached by many middle-class thinkers, and practised by many middle-of-the-road politicians as far as they dare." There are too many in the middle classes who

> shape their politics as a sheer reaction to personal comforts and discomforts, with no attempt to think or to act reasonably in the light of either principles or long-run interests. ...When any privileged class becomes simply selfish, the nation that continues to be led by it is in sight of disaster.

He sees one-third of the world as dominated by Americanism, which, despite individualistic theory, tends as much to the production of mass uniformity as does Communism, which dominates another third. The prospects of personal liberty, he believes, are poor for some time to come, unless the countries still apart in spirit from both groups can act together in its defence.

The problem is to avoid a war "that could leave little personal liberty alive anywhere at all" until mutual tolerance can be developed between the two great rivals, until each sees "that it had better make up its mind to live side by side with the other in the world," a development which he believes holds hope of internal tolerance developing in both countries. The personal liberty that arises from such "tired tolerance," however, he recognizes as at a lower level than that which is an outgrowth of the appreciation of differences as outlets for varying expression and as means to the discovery of new values. It is because only wide cultural dissemination can impart such appreciation generally that such work as Unesco is attempting—and, in its modest sphere, the Indian Institute of Culture at Bangalore, typifying bodies whose interests transcend nation and creed, political ideology and social class—is so important for freedom and world peace.

# A NEW PROJECT FOR HUMAN HAPPINESS

[Convinced as we are of the unity of all Life, from which it follows that mankind and its individual units are affected by the health and well-being or the reverse of the humbler consciousnesses that make up the kingdoms below man, we are in cordial sympathy with the "New Project for Human Happiness" which **Dr. Alexander F. Skutch** puts forward here. If there were more such scientists with reverence for Life in every form, the progress of science might be less spectacular along destructive lines, but who can doubt that Nature would reveal to sympathetic eyes many a treasure safely hidden from cruel and exploiting hands? We are living in what Plato called a barren period, when the occult powers of minerals and plants and animals are out of sympathy with man. Dr. Skutch's project would, if implemented, make for the restoration of that sympathy. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."—ED.]

I see the reader's lips expand in a smile as he glances at my title—a sarcastic, or perhaps at best an indulgent, smile. He will recall numberless schemes for human betterment and happiness, ranging in date from Plato's *Republic* to works of which the ink is scarcely dry, and in scope from well-integrated plans for the revision of man's social, political and moral life to simple formulas for the success and happiness of the individual. He will remember schemes for human happiness launched by feather-brained visionaries, by ecstatic poets and by profound philosophers; then he will recollect with a sigh that, after several millennia of planning and hoping, mankind appears today as far from the attainment of lasting happiness as in any previous era of recorded history.

This smile and these reflections which I foresee that my subject will evoke would stay my pen, were it not for my belief that I have discovered the flaw or omission in all previous comprehensive schemes for human happiness—or at least in such of them as have come to my attention. This omission is so obvious that a child might detect it; yet such is mankind's blind absorption in man that it has escaped the philosophers.

Before considering the happiness of men collectively, let us again remind ourselves of some of the essential conditions of happiness in the individual. It is a truism expressed in many a parable and allegorical romance that those who deliberately set out to seek personal happiness as an object fail to find it, but become increasingly confused as their quest is lengthened, until they are in peril of degenerating as they grow old into bitter cynics or peevish hypochondriacs. But the more fortunate of these seekers abandon the futile hunt before it is too late; instead of searching for happiness, they seek

knowledge, or devote themselves to projects for the welfare of their fellow-men, or merely cultivate their garden, thereby finding a measure of the contenment which had eluded them while they focussed their attention upon the perfection of happiness. For Happiness is such a coy creature that she invariably flees from him who chases her; yet when he has grown weary of the pursuit and become absorbed in other matters, she often steals up behind to whisper words of cheer.

Most of us have known people who have attained an enviable degree of happiness by devoting themselves unselfishly to the welfare of other men, or to that of non-human creatures. Recently we have had the heartening spectacle of a whole city in America "adopting" a town of the same name in Europe, helping it with money and materials to recover from the shock of war, its own citizens thereby discovering a purpose and zest in living which hitherto had been lacking. It seems strange, then, that none of the grandiose schemes for assuring happiness to a nation, or to the human species as a whole, has taken into account this simple principle of devotion to something outside—something familiar and tangible, not something mystical and elusive. Each has tacitly assumed that man could become happy through considering the happiness of mankind alone; the result has been increasing despair.

Is there nothing outside our own species that can be favourably influenced by ourselves and is at the same time big enough to absorb the efforts of mankind as a whole? Those of a proselyting turn of mind might suggest missionary work among the Martians; but this project had best be held in abeyance until communications with the supposed inhabitants of the ruddy planet are somewhat improved. Besides, it may well turn out that the Martians, if there be Martians, have far more to teach than to learn from us.

But here, on our own more massive planet, we are surrounded by a myriad living things of a multitude of kinds. Can we do nothing to make them happier, to make life better for them? Can we only kill, subjugate, maim and destroy? Must this earth continue progressively to become a worse rather than a better place for life as a whole, because one particular vertebrate animal out of many happened to develop a freer association of ideas and an opposable thumb? Beyond a shadow of doubt, this planet would support more kinds of living things in a more thriving state if man had never appeared to make such egregious demands upon its productivity. At very best, we can at present hope to do no more than straighten out some of the havoc we have wrought. But the task of making amends to Nature, of giving partial compensation, is great enough and noble enough to engage the best efforts of mankind as a whole.

The degree of happiness which non-human creatures are capable of

experiencing is, like the existence of matter itself, one of the speculative questions of philosophy, beyond positive demonstration. Views on the subject range all the way from Wordsworth's poetic "faith that every flower enjoys the air it breathes" to Cartesian theories of animal automatism. The truth, as usual, doubtless lies somewhere between the extreme views; although we cannot demonstrate the happiness of non-human creatures—or even of other men—we may at least adumbrate it by what Santayana so well calls "imaginative sympathy." If we believe that non-human beings can be consciously happy, the effort to give them happiness is a worthy undertaking through which we can increase our own.

Or, if we lean toward a more objective view, we may look upon the whole of Nature as a sort of composite organism or a great, closely integrated community, subject to health and disease in much the same manner as an individual. Then if Nature is in a healthy condition, with all her parts well attuned and balanced, animals of each species are likely to enjoy whatever happiness their psychic organisation admits. Whichever view we take, our mode of procedure will be much the same, and the results the same.

I should not take exception to man's conventional boast that he is lord and master of the earth if he meant what he says. True lordship over any domain involves duties and obligations as well as privileges; it is at best about three parts hard work and one part enjoyment. But the work—to administer wisely, to construct, to conserve—gives its best zest to the enjoyment. Far from taking this attitude, man has always been as a prodigal who has come into his inheritance, the natural world, to enjoy and exploit it as his personal estate, giving no thought to what entered into the creation of this magnificent patrimony, or to what is entailed in its upkeep, or to the just expectations of his successors.

The wastrel's swift course of violent pleasures yields neither real satisfaction nor enduring happiness. Traditionally, he either reforms, becomes the careful husbandman, the far-seeing lord of his domain who "wears his manhood hale and green," or else he dies a wretched pauper. Men, collectively, must either outgrow their profligate nonage and take hold of their patrimony in common careful managership, or sink into bankruptcy, misery and exhaustion.

A widely diffused sense of obligation toward their common heritage, the natural world, would give to men as a whole a unity of purpose and a true perspective of their inevitable mutual interdependence such as they have never hitherto known. Any association between individuals or groups is stronger when founded upon some external object or purpose than when based merely upon self-interest. A marriage is more likely to be successful if it produces children for whose welfare the parents

are deeply concerned than when it is childless; a degree of mutual affection inadequate to hold a childless couple together may suffice to bring tolerable contentment to a husband and a wife united in their endeavour to give the youngsters a happy childhood and a good education.

Associations grounded in self-interest, whether in pleasure or material profit, thrive so long as they yield enough of the desired commodity to satisfy the members, but quickly fall apart when they fail to appease the claims of personal advantage; only associations based upon some strong ideal possess the vitality to survive long periods of reverses and disasters. Leagues between sovereign states hold firmly in the face of threats or aggression by outside powers but disintegrate in times of security, because the constituent nations are no longer bound together by coincident self-interest. The fundamental cause of the instability of unions among nations has been the absence of any common objective or external principle of unity; each state thought only of its own advantage, and all associations founded upon self-interest are stable only so long as they administer profusely to the vanity, greed or love of pleasure of the members.

Men, I fear, will inevitably continue to fight so long as their only ground of unity is the common welfare or happiness of mankind; for this is fundamentally a selfish basis of association: happiness and well-being are goods which each ardently desires for himself; and we are congenitally so blind that in spite of repeated lamentable demonstrations to the contrary we believe that victory—of which naturally we feel confident before we take up arms—will bring us a larger measure of these blessings.

Nations would be more firmly bound together and less likely to bare fangs and fly at each other's throats were they united by some common external object of solicitude. This of course must be a great and comprehensive object—and what more ample and all-embracing than the health and well-being of the natural world that is our common heritage? If mankind cared ever so little about the natural health of the planet, men would find so many and such cogent reasons for not waging war—over and above considerations of the harm they inflict upon each other and upon themselves—that armed conflicts would have to cease. For modern even more than ancient warfare broadcasts havoc over the face of the earth, brings disaster to many creatures in addition to man, and accelerates the exploitation of irreplaceable natural resources. Insatiable demands for lumber doom millennial forests to the axe; the earth is ripped open for more and more minerals; farmlands are mined by destructive practices that we would not countenance in peace time, for soldiers need food even when fertilisers are unavailable.

We invade remote islands to establish military bases, dispossessing the

sea-birds which for centuries have nested there undisturbed, exterminating some of the rarer forms of island life. Our shells and bombs and poison gases kill and maim countless inoffensive wild creatures along with the humans for whom they are more specifically intended. Wastes from sunken vessels and blasted factories pollute the waters of ocean, lake and river, bringing widespread destruction of life. To one genuinely concerned for the beauty of the earth and the welfare of its inhabitants, the consideration that oil, spreading over the surface of the water from sunken ships, clogs the feathers and causes the death of beautiful sea-fowl, would be a sufficient deterrent to waging war.

I can imagine no endeavour more sublime, nor any fitter to direct the best energies of all men toward a single goal, than that to preserve the beauty, natural health and biological balance of the planet upon which they dwell. Most men profess some religion, or believe in the existence of some transcendent creative force to which they owe their being. Yet they have never been able to reach general agreement in matters of religion, or to hold common views on the attributes of the unknown power. But all, I believe, must agree that the visible world of mountains, rivers, forests, and multiform living things is the visible cloak and tangible manifestation of that mysterious force which all religions hold in reverence—the only manifestation they can know, save as they know the stars as points of light and scarcely comprehensible mathematical abstractions. Hence all men, irrespective of creed or philosophy, might with religious fervour join in the pious task of preserving the Creator's handiwork in its pristine majesty and loveliness, each reserving to himself the right to indulge in such private interpretations of its significance as appear true to him.

Religion also teaches that we serve our Creator by serving our fellowmen ; but this is only a partial service limited by human egotism and corresponding to a narrow and imperfect concept of the scope and grandeur of creation. As though we alone of all creatures were worthy of being served ! True worship consists in wide-eyed reverent contemplation of the whole of creation, in so far as it can be known to our limited faculties ; adequate service is service to all created things, in so far as we can preserve or help them in their own strivings toward perfection, or increase the harmony among them. Of all great religions, Buddhism in some of its forms comes closest to this ideal, but it magnifies pity as a motive, when love and admiration are stronger guides.

On the general health and wholesome balance of Nature depend the happiness and well-being of countless living things, including ourselves. When we think in terms of the happiness of men alone we are essentially narrow and selfish, and pay the usual penalty of selfishness in involution of aims, pettiness, exclusiveness

and eventual frustration. When we expand our aims to include life as a whole we become altruistic, fix our thoughts on a purpose ample and comprehensive enough to absorb them and are able to join with others in felicitous work toward a common objective.

From whatever angle we look at the matter, it is evident that this is our only hope of finding enduring happiness. On the biologic side we recognise that man is one member of a vast community of living things, that in the long run his well-being is linked with that of the other members of his community, and that he will ultimately be damned or blessed along with the rest of them. On the psychologic side, common experience tells us that we do not become happy by explicitly seeking our own happiness but by dedicating ourselves to something beyond and above ourselves.

The great merit of this project is that it is big and little enough to engage all men everywhere, collectively and as individuals. It is big enough to engage nations on a continental or world-wide scale, as in conserving the life of the oceans, or safeguarding the purity of mighty rivers. Yet every man can further the cause individually, by planting a tree, by helping to keep the roadsides attractive, by holding in check his unworthy impulses to kill and destroy wild life, or by refusing to use products which are obtained with undue waste of natural resources or suffering of wild creatures. And the man in the North who befriends the birds that nest in his dooryard joins in a common endeavour with the man beyond the Equator who protects these same birds in their winter home, although the two may never meet or hear each other's name.

ALEXANDER F. SKUTCH

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## FUGITIVE REFLECTIONS

Mr. Ernest V. Hayes, has brought together some challenging and original thoughts in *The Temple of the Mind and other Fragments*. Many will take exception to some of these on various grounds. For example, his reaction to Karma seems to us to rest on an inadequate grasp of that complex and important law. But one has here the expression of independent thinking, which nevertheless avoids both the dogmatism of negation and the atrophy of devotion which the words "free thought" sometimes mean for the man of mere head-learning. It is refreshing, in these days of *clichés*, to find phrases fresh from the vale of thought, but these reflections have to be pondered over to yield their delicate fragrance and their freshness, which is not of an hour.

# EMILY BRONTE AND THE MYSTICAL TRADITION IN ENGLISH POETRY

[**Mr. Philip Henderson,** who has written in our pages on the poetry of India and of China, as also on "Reincarnation in English Poetry," edited *Emily Brontë's Poems* with an able introduction and useful notes. ARYAN PATH readers will recall in connection with this article Shrimati Kamala D. Nayar's evocative study of "Makhfi—The Hidden One" which appeared in our February 1948 issue.—ED.]

Quite early in life Emily Brontë seems to have had a mystical experience of transcendent power in the light of which her ordinary daily life died within her. In comparison to this experience the affairs of the world became for her a dreary waste and her life on earth little better than a tomb. At the age of nineteen she is already writing her valedictory to the world.

Weaned from life and torn away
In the morning of thy day,
Bound in everlasting gloom,
Buried in a hopeless tomb.

Yet upon thy bended knee
Thank the power that banished thee;
Chain and bar and dungeon wall
Saved thee from a deadlier thrall.

Thank the power that made thee part.
Ere that parting broke thy heart.

The "deadlier thrall" is the life of the world and it closed in her visionary childhood with "the shades of the prison-house," as in Wordsworth's "Ode on Intimations of Immortality from Recollections of Early Childhood," when

The earth, and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream.

Throughout her life Emily Brontë was to ask, with Wordsworth, with Traherne and with Vaughan, "Whither is fled the visionary gleam? Where is it now, the glory and the dream?" So many of her poems are about graves, tombs and imprisonment that it is evident that this was something more than a romantic convention and symbolised for her the mortal condition itself. Her passion was freedom, not in any ordinary or political sense, but freedom from the conditions of earthly existence when, with Henry Vaughan, she could feel

...through all this fleshly dress
Bright shoots of everlastingness.

In "Remembrance," one of her best-known poems, which has been supposed to be a lament over the grave of a dead lover, she sheds tears of grief for her "sweet love of youth" in the same sense as Vaughan wrote of his childhood as his "first love" in "The Retreat":—

When yet I had not walkt above
A mile or two, from my first love,
And looking back (at that short space)
Could see a glimpse of his bright face;
When on some gilded cloud, or flower,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity...

or Thomas Traherne, when in "The Instruction," he advised :—

Let not Contingents thee defile;
For Transients only are impure,
And empty Things thy Soul beguile.

Unfelt, unseen let those things be,
Which to thy Spirit were unknown,
When to thy blessed Infancy
The World, thy Self, thy God, was shewn..

Whatever else thou now dost see
In Custom, Action, or Desire,
It is a part of Misery
Wherein all Men at once conspire.

Emily Brontë is using the same symbolism as these two seventeenth-century metaphysical poets and her poetry cannot be really understood until her close relationship with such writers is accepted. Thus we find her writing in "Remembrance" :—

Sweet Love of youth, forgive if I forget thee
While the World's tide is bearing me along:
Sterner desires and darker hopes beset me,
Hopes which obscure but cannot do thee wrong.

No other Sun has lightened up my heaven;
No other Star has ever shone for me:
All my life's bliss from thy dear life was given—
All my life's bliss is in the grave with thee....

Here once more, the symbolism of the grave is used for that part of herself in which the morning joy of her lost innocence was buried—"that tomb already more than mine." It was so because she felt that her "young soul" really was entombed within her body.

This may appear to be a somewhat abstruse interpretation of a straightforward love poem, till we remember that Emily Brontë did not write love poems, for there was no lover in her life to write them to. Instead there was the recurring image of a "Child of Delight," a "radiant angel," whose visitations her reason urged her to doubt.

Stern Reason is to judgement come
Arrayed in all the forms of gloom:
Wilt thou my advocate be dumb?
No, radiant angel, speak and say
Why I did cast the world away.

Why I have persevered to shun
The common paths that others run
And on a strange road journeyed on....

Indeed, the conflict in her between reason and imagination, in the sense that William Blake gave to these words, was a very bitter one, for her logical faculty was unusually strong and continually baffled her visionary nature. The fact that she was of such a practical disposition in daily life gave to those moments when she perceived a greater reality the sudden blinding force of lightning flashes. At times this inner light, the veritable sun of the mystics, breaks out in her poetry in its true splendour :—

The spirit bent his dazzling gaze
Down on that Ocean's gloomy night,
Then—kindling all with sudden blaze,
The glad deep sparkled wide and bright
White as the sun, far more fair...
And even for that spirit, Seer,
I've watched and sought my lifetime long;
Sought him in Heaven, Hell, Earth and Air,
An endless search—and always wrong!

This was the "strange Power" for whose visitations Emily Brontë was in her solitude always prepared and whom she sought perpetually. It was the power which she could not define and which eluded all the questionings of reason and intellect, because, as she realised in that exultant poem written near the end of her life, "No Coward Soul is Mine," it was both her inmost self and the

innermost being of the universe.

O God within my breast
Almighty ever-present Deity !
Life, that in me hast rest
As I, Undying Life, have power in thee.

Vain are the thousand creeds
That move men's hearts, unutterably vain,
Worthless as withered weeds
Or idlest froth amid the boundless main

To waken doubt in one
Holding so fast to thy infinity...

With wide-embracing love
Thy spirit animates eternal years
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Though earth and moon were gone,
And suns and universes ceased to be
And thou wert left alone
Every Existence would exist in thee.

The popular conception of Emily Brontë pining away in the solitude of her Yorkshire parsonage is both misleading and beside the point. Unlike her sister Charlotte, she had no need of the world, for she had already renounced it. The outward austerity of her life, which was like that of a nun in a convent, and from which she could tolerate no departure, was maintained in order that there might be as little as possible between her and these intermittent states of mystical ecstasy. Coming of Irish peasant stock, she was at the same time very much of the earth and in contrast to the essential practicality of her disposition the longing to escape the bounds of ordinary existence sometimes seemed to her little better than cowardice. But the longing would return, ever more powerful for its suppression, and at such times her spirit would escape its mortal bounds like a bird suddenly released from captivity, soaring into the upper regions of the air.

I'm happiest when most away
I can bear my soul from its home of clay
On a windy night when the moon is bright,
And the eye can wander through worlds of light,—

When I am not and none beside—
Nor earth nor sea nor cloudless sky—
But only spirit wandering wide
Through infinite immensity.

Alone on the moors, which became for her symbols of eternity, she achieved this sense of liberation from herself without which she could not live. This was something more than the ordinary love of nature of the nature poet, as may be seen in her address to the wind, which was to her, as to Shelley, not merely a commotion of the elements but a principle of life and liberty and power.

Yes I could swear that glorious wind
Has swept the world aside,
Has dashed its memory from my mind
Like foam-bells from the tide—

And thou art now a spirit pouring
Thy presence into all—
The essence of the Tempest's roaring
And of the Tempest's fall—

A universal influence
From Thine own influence free—
A Principle of life intense
Lost to mortality.

To Emily Brontë life was "intense" only when "lost to mortality." Her sister Charlotte wrote of her as: "Stronger than a man, simpler than a child, her nature stood alone." As in her nature, so in her poetry, the extremes of simplicity and vigour meet. There is little in

English poetry so rarefied, so single in its aim, unless it be that of the seventeenth-century Metaphysicals. Though Emily Brontë was without their intellectual complications and conceits, it may be said of her, in Traherne's words, "My naked simple Life was I." Everything inessential is discarded; there is only the naked utterance of thought with a minimum concession to poetical convention. So bare is her poetry of all ornament, that in the nineteenth century it was scarcely considered poetry at all and it is only comparatively recently that its real quality has begun to dawn upon the world. Even so there are still many people who question whether Emily Brontë was a mystic, their idea of mysticism being founded upon the vague and imprecise.

The truth is that Emily was not a professional writer like Charlotte, who could never understand why she was so without ambition to make a name for herself in the literary world. She was in fact furious when Charlotte accidentally discovered her poems. "It took hours to reconcile her to the discovery I had made," writes Charlotte, "and days to persuade her that such poems merited publication." No wonder she was angry! Into these poems, written for her eye alone in their minute, almost illegible script in those small jealously-guarded notebooks, she had revealed everything that her whole manner of life was designed to conceal from the eyes of others: here was the direct utterance of her inner life. And Charlotte's action was an intrusion upon this visionary solitude, an infringement of her spiritual liberty. For this reason in daily life Emily repelled intimacy. She kept people at a distance and seldom met their eyes, even when compelled by politeness to speak to them. But when she did meet the eyes of another—"one of her expressive looks was something to remember through life," writes Charlotte's friend Ellen Nussey.

There was a depth of soul and feeling, and yet a shyness of revealing herself—a strength of self-containment seen in no other. She was in the strictest sense a law unto herself, and a heroine in keeping to that law....

Emily Brontë's greatest lines are contained in a fragment written near her end. They are not only some of the greatest lines in English poetry and one of the purest statements of mysticism in the English language, but they tell us more of her inner life, of her communion with the world of the spirit than almost any others she ever wrote.

He comes with western winds, with evening's wandering airs,
With that clear dusk of heaven that brings the thickest stars;
Winds take a pensive tone and stars a tender fire
And visions rise and change which kill me with desire—

Desire for nothing known in my maturer years
When joy grew mad with awe at counting future tears;

When, if my spirit's sky was full of flashes warm,
I knew not whence they came, from sun or thunderstorm;

But first a hush of peace, a soundless calm descends;
The struggle of distress and fierce impatience ends;
Mute music soothes my breast—unuttered harmony
That I could never dream till earth was lost to me.

Then dawns the Invisible, the Unseen its truth reveals;
My outward sense is gone, my inward essence feels—
Its wings are almost free, its home, its harbour found;
Measuring the gulf it stoops and dares the final bound!

Oh dreadful is the check—intense the agony
When the ear begins to hear and the eye begins to see;
When the pulse begins to throb, the brain to think again;
The soul to feel the flesh and the flesh to feel the chain!

PHILIP HENDERSON

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# OLD AND NEW IN CHINA

An essay embodying the substance of the introduction to the forthcoming new edition of Pearl Buck's *The Good Earth* appears in *The Saturday Review of Literature* for 8th October under the title "China: Still the Good Earth." She pins her trust that the Chinese people will continue as they have been, upon the philosophy by which they have lived these many thousand years. She sees that philosophy, "that life in and of itself is man's highest good," now pitted against "the newer philosophy of destruction inherent in Western civilization." According to that ancient philosophy of China, which she implies will win,

> every moment of peace is more precious than jewels for only in peace can life be tasted to the fullest of its sweetness. So goodness is wisdom, for the evil have no peace, and kindness is wisdom, for there is no peace in suffering, and a good man enjoys his life as an evil man never can, and yet he will not force his goodness on others, for force itself brings suffering.

Ancient and honourable China has indeed something to teach the turbulent and discontented West, but what is to save those living by this philosophy from acquiescence in the domination of mind and spirit by a totalitarian régime? Miss Buck's formulation of Chinese philosophy confirms the charge of materialism brought against the people whom she loves, who, for all their peacefulness, perhaps because of it, may all too easily fall prey to exploitation.

The traditional Indian ideal of *vairagya*, dispassion, coupled with that of spiritual striving—by each individual though for the good of all—and with the sturdy independence implicit in the non-violent resistance taught by Gandhiji, offers a potentially stronger bulwark against the growing totalitarian trend.

# ECONOMICS, ETHICS AND POLITICS

[**Dr. L. Delgado,** English educationist and an international banker of recognised ability, renders a service in this article by bringing out the fact that economics is not the slave of sentiment, political or other. The laws of mutual dependence, even for material well-being, cannot be flouted with impunity. His suggestive application of his thesis to the relations between a truncated India and Pakistan will repay thoughtful analysis by statesmen on both sides of the surface line that proclaims the two Dominions separate politically but leaves them economically as well as culturally bound.—ED.]

The two great contributions to modern economic thought have been the concept of the margin and equilibrium analysis. Of these, only the first concerns us here. The marginal concept implies that the resources of mankind are scarce relatively to wants. A community has only a limited amount of resources with which to satisfy the unlimited wants of its members, and it seeks to use these limited resources so as to obtain the utmost satisfaction. Several wants compete for the use of these resources and the community has to decide in which direction to use them. Resources used in one direction are not available for use in another direction. Bricks used for building a cinema cannot be used for building houses.

Time, too, is limited, and if used in one direction it cannot be used in another. This is obvious if one considers what can be done with a free afternoon. A decision has to be made; one of two alternatives has to be chosen.

Economics may therefore be defined as the study of man in his use of limited resources which have alternative uses. This is a question that is independent of the age in which we live, the creed which we profess, the degree of civilization that we have reached, or the degree of poverty or riches in which we live. Our whole lives, from the cradle to the grave, are conditioned by it, whatever the colour of our skin, whether saint or sinner, whether ascetic or *bon-viveur*. This fact is incontrovertible.

The circumstance that resources are limited and that they have alternative uses involves us in choice-making. A country may choose guns before butter; an individual may choose between nourishing food or strong liquor; he may spend his resources upon the welfare of his family or selfishly in the satisfaction of his senses; he may spend his leisure in reading Virgil or in an opium den. And it behoves us to keep in mind that the more scarce the resources, the more vital is the importance of our choice.

Now, the economist as such is not concerned whether any act of economic significance is right or wrong—if right, how right, or if

wrong, how far wrong. Economics is a science and as such deals with things as they are and not as they ought to be; and rightly so, for a science must follow truth inexorably, however unpleasant it may be. Just as chemists give us the means of healing and the means of killing, so the economist establishes certain laws that can be interpreted in noble or in base ways. It is precisely in this choice-making that mankind needs most guidance. The economist does not guide us: indeed, as a scientist, he *cannot* guide us, although he may, as a citizen, advise us—and he is, of course, well qualified to do so. The function of economics is to analyze, not to prescribe.

The early nineteenth-century writers on the subject, mindful of the fact that economics is one of the social sciences—perhaps the most important of them all—invariably mixed economics with ethics. In fact they confused the one with the other, not realizing that two distinct problems are involved: scarce resources on the one hand and choice-making on the other. When the old economists advised in this way they spoke not as economists but as philosophers. With many of these philosophers, when they wrote on Political Economy the subject-matter was politics rather than economics (*e.g.*, Rousseau in the *Encyclopedia*). It will be remembered that in the words which begin with the three syllables "econom," the "eco," formerly spelt as in Latin with a diphthong, is derived from *oikos*, the Greek for house, and "*nomos*" is the Greek for a law, in the sense in which it is used in "astro*nomy*," when we treat of the law and order followed by the stars. To Aristotle, the household was like a little kingdom, so that its management formed a part of politics.

Modern writers make a much clearer distinction between the problems involved. It cannot be too strongly stressed that the economist cannot relieve human beings from the necessity of choice. What he can do is to show the implications of the choice: he can point out the obstacles that will be encountered in exercizing the choice. Guidance in the choice itself he cannot give: this is the duty of the moralist.

It is true that we often hear in economics that choices are made automatically through the price-mechanism, at least under the system of private enterprise. But this refers to the allocation of resources into the most profitable channels. If means which have alternative uses are scarce, their price will be fixed so that they are available only to those who require them most urgently (as expressed in willingness to pay). The problem of choosing cannot be delegated: that is a problem for people to decide for themselves. Desirability is a matter of opinion, and cannot be measured.

As Professor Robbins puts it: "There are no economic ends. There are only economical and uneconomical ways of achieving given ends." Whether the end itself is worth while

is a matter of opinion, and that opinion will be influenced by political, ethical and material factors. For instance, with the object of enriching India, the culture there of the poppy for opium, to be sold in China, may be economically sound, but there are ethical aspects which carry more weight than the economic. In England at the present moment there is no doubt that the shortage of labour could to some extent be alleviated by lowering the school-leaving age and so allowing an influx of young people into industry, but here again considerations other than economic are more important. Both in India and in Pakistan, innumerable examples can be found of courses of conduct which might be economically sound but which cannot be accepted on religious or on ethical grounds. All that the economist can do, given the facts, is to analyse the various repercussions which will result from carrying out any given project. He can show the various stresses or strains which will be imposed on the community. It is important to stress this point because it is still the view of many people, specially in the West, that the function of economics is to show us how to increase wealth. If what we have said so far is true, the welfare of the community is not the concern of the economist. Welfare is a matter of opinion, and it is impossible to lay down as scientific facts what exactly constitutes welfare, or what type of welfare is more desirable than others. Welfare is essentially a subjective valuation with which a science, being concerned with objective facts, cannot deal. Perhaps this is a train of thought that is comprehensible more easily to those who have a background of Oriental philosophy.

Many of the problems with which we are concerned in this world are not ethical, religious or material, but are frankly political. Problems which fall within this sphere are of a complex nature. In politics the possible ends are many and vague. Until these can be clearly set out and agreed upon, there is little hope that political action can be guided by economic principles. Economic principles cannot be used as a basis for aims which themselves are nebulous. No economist would advise that a war should be embarked upon. He would point to the destruction of capital and the wasteful diversion of resources. One may doubt whether he would be listened to in a time of patriotic fervour. Similarly, the advice of an economist to the effect that tariffs may be harmful to the community as a whole would be ignored in face of the obvious fact that tariffs do increase employment in particular industries. Yet it must be obvious to everyone that the advantages arising from the division of labour inherent in a given geographical area, such as, say the subcontinent of India, cannot be destroyed simply because a political boundary is fixed overnight through the area, such as that between India and Pakistan. There is no funda-

mental difference between domestic and foreign trade. This is an economic truth that no political argument will alter.

But, as in the case of ethical considerations, the economist can point out the implications of a given choice. The economist cannot use his science to frame legislation, but he can scrutinize proposed legislation and point out the possible repercussions in the sphere of economic activity. He can point out that two policies are incompatible, or that two aims are inconsistent. Economics cannot tell us what is best to do, because that is a matter of opinion. Political problems are mainly matters of opinion.

The leaders of the two new Dominions of India and Pakistan must therefore make a clear distinction between economic questions on the one hand and ethical or political questions on the other. An economic problem may exist—and indeed is bound to exist in this world of limited resources—independently of political considerations. A political arrangement to a purely economic problem is no solution : it serves merely to mask what is to be solved.

L. DELGADO

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# REDISCOVERY OF WHAT IS FORGOTTEN

Among the most interesting articles in *The Rationalist Annual*, 1950, are those in which Sir Arthur Keith describes "The Master Passion of Thomas Huxley"—the love of truth, and Prof. Gilbert Murray, O. M., writes of "Myself When Young." The world today needs the conviction which the boy Huxley expressed in his diary at the age of fifteen: "It is as much a sacrifice of principle to do a little wrong as to do a great one." Later he wrote:

> ...if wife and child and name and fame were all to be lost to me as the penalty, still I will not lie.

He believed, moreover, that the truth should be proclaimed from the housetops. But the great scientist who could concede the possibility that there might be beings in the universe whose intelligence was as much beyond ours as ours exceeded that of the black beetle, and who took an active part in the government of the natural order of things, as he did in *Essays on Some Controverted Questions*, could not claim for science the last word of truth. He wrote to G. J. Romanes of his own conviction "that the more rapidly truth is spread among mankind the better it will be for them." But he added "Only let us be sure it is the truth."

Prof. Gilbert Murray, writing of the urge of youth "to discover the real secret of life—how to live and write and think and redeem the world"—the secret which their elders, however lovable, "and intelligent...in their limited way," have not discovered, sagely observes :—

> It must be something quite new which the parents and uncles don't know, or else something quite old which the world has forgotten.

Side by side with this urge, however, went, in him, as in all normal youth, the instinct, so hopeful if properly directed, which he expresses as "When I was very young, my hero worship of the wise was almost idolatrous."

# MADAME DE STAEL: LIBERALIST AND NATIONALIST

[**Prof. Hans Kohn,** an authority on Nationalism, now Professor of History at Smith College in the U.S.A., is even more widely known through his many books on history and political science than as an educationist. Dr. Kohn wrote in THE ARYAN PATH in February 1931 that "Nationalism seems the dominating form of political and social life everywhere," though he looked hopefully to a new humanism to transcend it. He writes here of a woman who certainly contributed by her writings to the growth of the nationalist spirit but whose interests and sympathies were wide and whose loyalty to principles fitted her at a critical period to speak as the conscience of France.—ED.]

The age of nationalism which started with the French Revolution transformed not only political relations but also cultural contacts. No longer were they exchanges of common ideas and experiences from individual to individual of various lands yet within one republic of letters; they became meetings between national literatures—the term *Nationalliteratur* became then common in Germany—each written in a different spirit. The conviction grew that literature and philosophy were not merely the work of individual genius but that they were shaped and determined by the conditions of society and the traditions of nationality. Several leading eighteenth-century thinkers raised the point, but Germaine Necker Baronne de Staël-Holstein (1766-1817) was the first to establish it clearly at the turn of the century in her long essay *De la littérature considérée dans ses rapports avec les institutions sociales* (1800). This daughter of a Genevan Calvinist who as Minister of the expiring French monarchy had been the hope of the middle classes, had started her literary career with a treatise on Rousseau's writings and character (1788). Married to a Swedish diplomat, finding in the France of 1789 her spiritual home and the centre of her affections, she became one of the most important figures in the unfolding of early modern nationalism and the first mediator among the national literatures of the period. Burning with the ambition of becoming a leader of public opinion, she was one of the liberal outstanding representatives of the nationalism of the beginning French Revolution which had drawn its inspiration from the Anglo-American example and which believed with equal firmness in the liberty of the individual, in the national foundation of modern politics and in the desirability of a universal open society. Widely travelled in many European lands, learned and full of curiosity, she established through her personal contacts and her much

read works an international exchange of national civilizations. Her love of liberty and her great and never-satisfied political ambitions brought her into conflict with Napoleon. The ensuing years of exile were put to good use; they made of the French author a European figure.

In her novel *Corinne ou Italie* (1807) and in her treatise on German literature and the German national character, *De l'Allemagne* (1810), she set herself a twofold task: on the one hand, to convey the message of French liberal nationalism to Italy and to Germany, to arouse them to political life, to the desire for individual liberty and national unity, and, on the other hand, to acquaint the French public with the little known Italian and German literary life of the period. The new intellectual developments in Germany, the philosophy of Kant and of Fichte, the great poetry of the classics, Goethe and Schiller, above all, the intensity of German literary life amongst the romanticists, had passed almost unnoticed in France. Madame de Staël, always deeply impressed by foreign life and full of sympathy for it, introduced to the French a glowing image of Germany which was no longer fully true even when she wrote it and which was soon to give way to new forces shaping a different Germany. But her heart-warming picture of a highly gifted, earnest and dedicated people of poets and thinkers, who led a peaceful, modest and virtuous existence in small picturesque towns without practical interests or political ambitions, deeply influenced the idea which French intellectuals made of Germany. With them it became the foundation of a deep love and admiration for Germany, and above all for the German mind, which dominated France until the war of 1870.

Madame de Staël contrasted the rational coldness of the classicism of Napoleon's imperial style with the inspiration of German poetical enthusiasm. Her Germany was a country of romantic ruins and peaceful sleepy cities, of wise patriarchs and contented burghers, of social tranquillity and profound religious feeling. Above this graceful stillness, unruffled by greed for power or social conflicts, rose the realm of the German mind, detached from all earthly considerations, given to ecstasy and dreams, in quest of the good and the beautiful and always in search of the infinite. The land seemed full of great historical monuments and historical memories. In the very beginning of the book she heard the Rhine "telling the great deeds of times long past, and the shade of Arminius seems still to wander along its steep slopes." But the ancient glories appeared dead to her; she was shocked by the political immobility, the idyllic quietness which contrasted with the glorious heroic past.

In the midst of many virtues and charms, the visitor from the West missed the force of public opinion, a national character and a national

will, a centre of unity for all the wealth of diversity. She found the German nation

by nature inclined to literature and philosophy; however, the separation of classes which is more pronounced in Germany than anywhere else, harms in certain regards the mind itself. The aristocracy has there too few ideas, and the educated classes have too little contact with the practical world. Imagination rather than clarity of thought characterizes the Germans. A centre and limits are needed for their prominent talents of thought which easily rises and loses itself in vagueness, which penetrates and disappears in the depth and confounds itself through too much analysis.

Madame de Staël wished to acquaint the French with German thought and thinkers: Prussia and northern Germany appeared to her "*la patrie de la pensée.*" But she wished to do more: to arouse in the Germans national sentiment and the desire for united action, an action which by necessity must turn against France and against Napoleon, whose ambitions and aggressions Madame de Staël consistently condemned. Though the political problems of Germany were hardly touched upon in her book, her intentions were unmistakably clear: it was therefore not surprising that Napoleon's censorship did not allow the book to appear in 1810. In an extremely polite letter the Minister of Police pointed out to Madame de Staël that she apparently did not find the air of France to her taste and that on the other hand the French were not yet reduced to a state in which they would have to search for models amongst the peoples whom she admired. "Votre dernier ouvrage n'est point français," the Minister wrote.

When the book appeared three years later, Madame de Staël published the letter in the preface, dated October 1, 1813, a few days before the battle of Leipzig, and in an important comment she defended her theory of nationalism. "Difference of language, natural frontiers, memories of common history, all these factors contribute to create among men these great individualities which are called nations." They constitute the chief actors of history, they create destiny. "The submission of one nation to another is against nature. Who believes today in the possibility of breaking up Spain, Russia, England, France? Why should it be different in the case of Germany?"

When Madame de Staël wrote *De l'Allemagne*, she stated regretfully and apprehensively that the Germans were not a nation. Now, four years later, she pointed triumphantly to the heroic denials to that apprehension which the Germans were giving to the world. "But does one not see," she asked, "some German lands (those of the Confederation of the Rhine) in fighting against their fellow Germans expose themselves to the contempt of their own French allies?" Against her French fatherland which had succumbed to the despotism of Napoleon and to the

lure of glorious wars of expansion, she upheld the cause of France's enemies whom she found fighting for liberty and for a true patriotism: the cause of the Germans and above all of the English whom she admired because they had fought during ten years to preserve Europe from anarchy and during ten more years to preserve her from despotism. "The fortunate English constitution was the goal of the hopes and efforts of the French at the beginning of the Revolution; my loyalty has remained where theirs was then." Madame de Staël was faithful to the liberal nationalism of 1789 and its faith in the collaboration of free peoples in the cause of constitutional liberty after the English model.

Madame de Staël believed in cultural and political independence and at the same time in cultural and political collaboration. She was afraid of the uniformity which Napoleon's rule might impose upon the whole of Europe. When she visited Russia in 1812 she expressed her preference for Russians dressed in their native Oriental costumes instead of in European fashion; in the latter case "they would enter too easily into that great uniformity of Napoleon's despotism which brings to all the nations first military conscription, then war taxes and finally the *Code Napoléon*, in order to rule entirely different nations in the same manner."

Energetic action, she believed, could not develop except in free countries where the patriotic sentiments flow as irresistibly through the soul as blood flows through the arteries. But free countries must be peaceful countries; otherwise they may lose their liberty. *Freedom makes strong, but only freedom with justice.* In the early years of the Revolution the French resisted Europe in a war of independence. Then alone they were stronger than the whole of Europe because they were united by the force of free public opinion. But when the French revolutionary armies began to march from victory to victory, Madame de Staël called for moderation: "You may conquer everything but the independent esteem of just minds and courageous souls; yet these are the only approbations which by their impartiality are worthy of consideration."

While exhorting France to peace and cautioning her against the intoxications of triumph and conquest, Madame de Staël approved wars of defence. In a famous passage at the end of her *De l'Allemagne*, deeply influenced by the German romanticists and by her own poetic sentimentality, she praised enthusiasm as one of the great moving forces of life and history. It elevates us above ourselves, she wrote, above our immediate interests, and unites us with the divine and with the universal harmony. She called her readers to the greatness of self-sacrifice for the triumph of noble causes and she exalted wars of liberation. Before the eyes of the defeated of the day, the Germans and the Italians,

she held the vision of a possible victory tomorrow, if ever a true patriotism would be aroused among them.

But independence of the fatherland was to Madame de Staël only important if it was a fatherland of free individuals, protected against domestic tyranny and its attempts to stifle personal independence and to impose uniformity. In her *Considérations sur les Principaux Événements de la Révolution Française* which she wrote in 1815 and which was published only after her death, she left a brilliant and passionate defence of the principles of 1789. The English constitution appeared to her as the model of liberty and reason, but she rejected the idea advanced by many after the experiences of the terror of Robespierre and the despotism of Napoleon that the French were unfit for liberty. She pointed out that England had had to pass through long periods of bloody turmoil before making liberty secure in a wise equilibrium. England, she wrote, had the glory to establish first the system of representative government, but the vivacity and vanity with which one reproaches the French, would attach the French even more strongly to liberty once they had made up their minds about the need of it. "No people of Europe can be compared to the English since 1688: between them and the Continent there are 120 years of social improvements." But the French were following suit. "They are the third nation, if one counts the Americans, which have tried their hand at representative government, and the example of those who preceded them in the attempt, finally begins to guide them."

In long and memorable pages the author who had introduced Italy and Germany to the French, presented to them now the picture of English political life and ideals. Faithful to the convictions of liberal nationalism, she regarded individual liberty as the true bulwark of national strength. "...in a great state liberty and the happiness that this liberty gives can alone inspire a true patriotism; for that matter nothing is comparable to the power of public feeling in England."

Her devotion to freedom never blinded her to the peculiarities of nationality. In a country as devoid of personal liberty, as remote from England or America as Russia, which she visited in 1812, she admired the energy and the will to sacrifice which the whole nation showed in the cause of national defence. The religious and the military spirit predominated so much that they made possible actions which in more civilized countries could be attributed only to liberty. Madame de Staël encountered in Russia, in spite of the progress of civilization since Peter I, a surviving barbarism: "I understand by this word a certain primitive energy which alone with some nations can take the place of the concentrated strength of liberty."

With all her love for the liberty

which Britain and America had and which she hoped would grow in France, she had no desire to shape other nations after their model. "Strange craze of the French Revolutionaries who wish to oblige all countries to adopt the same political organization as France!" she wrote. In Russia she deplored the fact that the Russian writers, as so many others on the European Continent, imitated French literature which on account of its very beauties fitted only the French. She recommended to them to turn rather to Greece as a model, but, she insisted, Russian writers must above all derive their poetry from the most intimate depths of their own soul.

National differences seemed to her to express themselves above all in letters and philosophy. They alone could transform a territory into a fatherland by endowing the nation with similar tastes and sentiments. Through them and not through force or military strength, a nation could be established on firm foundations. In the military spirit there was too little spontaneity, too much uniformity to allow that strength in liberty, variety and self-expression which alone rendered a nation fully alive. The military spirit was the same in all centuries and in all countries; it could not form the true character of a nation. Only the intensity of thought and the art of its expression furnished the necessary basis for liberty. This she found in Italy and above all in Germany, in their letters and sciences, poets and philosophers. She told the French about them and unfolded before their eyes a picture of high spiritual life and great creative fecundity. She expected that in Germany and Italy these thoughts would transform themselves into generous actions. In 1813, looking at the German War of Liberation, she found those hopes realized. "What the philosophers have put into systems, becomes now reality, and the independence of the soul will establish that of the states." But her generosity led her to misread the significance and the strength of the events. The philosophy of the generation of 1813 in Germany had little to do with the ideas of 1789 which Madame de Staël believed would bring to Germany individual liberty and to Europe peace among free nations. Germany in her first great national effort helped to break the tyranny of Napoleon, whom Madame de Staël so passionately hated, and established national independence from France, but there was neither strength nor enthusiasm enough to establish among the Germans themselves the secure reign of individual liberty. And many of the thinkers and poets so dear to Madame de Staël had promoted a way of thought highly critical of, and even opposed to, her cherished ideas of 1789. The French Revolution found no responsive soil in Germany.

HANS KOHN

# NEW BOOKS AND OLD

## THE WISDOM-RELIGION AND THE WEST

### I*

As a clarifier of the situation in which man finds himself today Mr. Lawrence Hyde belongs to no camp. Believing that the only hope of resolving our present chaos lies in the recovery of a religious view of life, he has as little faith in Christian orthodoxy as in liberal humanism. He appreciates the significance and achievements of modern science, but he is an insistent critic of its externality and its one-sidedness, contending

> that directly we cease to concern ourselves with the relatively simple problems which can be dealt with by the application of the scientific method we are dependent upon the exercise of faculties of a far more refined order, the perfection of which is closely associated with the development of the moral and emotional nature.

That was the theme of his first book, *The Learned Knife*, published twenty years ago, and it has continued to be the basic theme of all his writings. The "true marriage between the masculine and feminine elements in our being" for which he has persistently pleaded, has its roots for him in a mystical conception of life, in which the artist's imagination and sensitiveness are reconciled with the scientist's objectivity. In developing this view and applying it to most of our diseased modern activities he has at times reiterated his argument rather mechanically. But, even when laboured, his analysis has always been rooted in that spiritual insight which in this book he concentrates so shrewdly and fruitfully on the social field. For him, behind all the apparent complexities of Society there exists "the simplest possible type of situation: the direct relation of individuals to one another and to the Light within." Social reform means individual regeneration. This cardinal truth is the touchstone by which he tests the claims and programmes of secular democracy, of socialism and communism, and of Science as a fairy godmother; upon which, too, he bases his conviction that community life under a religious inspiration is the organic social pattern of the future, already taking shape in pioneer group experiments of today. His study is as astringent in its searching criticism as in its creative suggestion. Both are truly based upon those deeper realities of life which the professional sociologist usually overlooks.

HUGH I'A. FAUSSET

### II†

This, I think, is the most important book Mr. Hyde has written, the most cogent in argument and the most universal in theme. We are faced today

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* *Spirit and Society*. By LAWRENCE HYDE. (Metheun and Co., Ltd., London. 246 pp. 1949. 10*s*. 6*d*.)

† *The Nameless Faith*. By LAWRENCE HYDE. (Rider and Co., London. 239 pp. Second impression, 1949. 16*s*.)

with the problem of creating a world civilization. Our task, as Mr. Hyde puts it,

> is to develop our racial, national and cultural individualities within the framework of a comprehensive whole... in the spiritual sphere the corresponding manifestation must be that of *world religion*.

In this book he has devoted himself to sketching out the general features of such a religion of the Twentieth Century. In doing so he has avoided those generalities in which the well-meaning universalist is so prone to indulge, thereby playing into the hands of the sectarian whose creed, however local and limited, has roots in the particular and real. Mr. Hyde is unusually well qualified to mediate between the past and the future, the permanent realities enshrined in tradition and the distinctive spiritual character of our modern age. What is called for today, he writes,

> is imaginative realization, a quickening of the inspirational faculties, an interior identification with impulses which are as yet denied more than partial and irregular manifestation.

But in this creative adventure we are not committing ourselves to something entirely new, but rather "disclosing, by the removal of accumulated accretions and deposits, that which is there in its perfection, awaiting our recognition." Behind the great historical religions is the ancient Wisdom Religion and it is upon its tradition that he takes his stand, not in any reactionary sense but in an assurance that if modern man will commit himself experimentally to the realities of the spiritual life, as he already has done to the study of natural phenomena, he will rediscover the unperverted truth of the Mysteries and express it in all its diverse aspects anew. He is less concerned, however, with these Mysteries directly than with clearing the ground for an undistorted approach to them. In this respect three chapters in Part I of his book are of outstanding importance. In one, "The Price of Incarnation," he considers the degree to which Eastern philosophy, whether Vedantist or Buddhist, has repudiated the manifested world and reflected an enervating negativity. In another he expounds the true relationship of the natural and the supernatural and shows how these terms have been falsely employed in the past. And in a third, "The Incarnate Lord," he discusses the fundamental dogma of the Christian faith, doing full justice to the reality underlying it, but rejecting its exclusiveness and its historical literalism.

These are great themes to handle in single chapters and it is hardly surprising if at times he over-simplifies, whether in stressing the negativity of the East or the rigidity of the Christian Church. But essentially he is reaffirming the true centre from which all life-denials are deviations and in which the seen and the unseen, the within and the without, are maintained in a creative counterpoise. This is the distinctive note and the dynamic of the "Wisdom of the West" which he voices. Deeply appreciative as he is of the subjective depths of Eastern wisdom, he insists on the importance of the objective expression of the Eternal and on the need for the religion of the future to be a world-affirming faith "which treats the universe as being real in a very important sense."

This reality, as he makes clear in his concluding chapters, includes for him a great realm of existence beyond the grave, "an intermediate sphere between

the world of spiritual realities and that of physical matter," which has ceased to have any place in the orthodox Christian cosmos. The idea, indeed, that matter may exist on a whole series of levels in progressive degrees of refinement which provide "for the unfoldment of man after death through plane after plane of objective being" has almost disappeared from the historical faiths. But it is being recovered, Mr. Hyde believes, through the actual experience of those planes which Spiritualism foreshadows. He is well aware of much that is dubious and even degraded in contemporary efforts to penetrate behind the veil. But he is convinced that in the religion of the future the frontier between the visible and invisible worlds will be progressively opened and that the keys to all the problems of earthly existence will be found through spiritual communion with those angelic ministrants who are labouring for the redemption of humanity in a purer light. Doubtless some readers will question this conclusion, but it is convincingly argued and reflects, as the whole book does, a creative approach, at once mystical and scientific, to religious truth and a vital sense of the rhythm according to which the new life of the age is unfolding out of an extremity of darkness.

HUGH I'A. FAUSSET

## ZEN BUDDHISM *

In the first book, the author discusses at length the Chinese interpretation of the doctrine of enlightenment. He is right in pointing out that the Buddha was practical. The Master had a quite pragmatic conception of the intellect and left many philosophical problems unsolved as unnecessary for the attainment of the goal of life. As a matter of fact, however, he expressed his opinions on all the important concepts of Buddhism.

The author has to some extent tackled the problem of relationship between enlightenment and *Nirvāṇa*. He has given the Mahayana view of enlightenment which will help the readers to understand it better. His treatment of enlightenment and spiritual freedom and his discussion on *Jhana* ( *Dhyāna* ) are illuminating. The Noble Eightfold Path involves, on the whole, the threefold practice of *Śīla*, *Samādhi* and *Prajñā*. Of the eight factors that constitute that Path, right speech, right action and right livelihood are to be practised in the sphere of conduct for the mastery of actions ( *śīlaśyayam karmaparigrahāya* ); right view, right resolve, and right effort are to be practised in the sphere of knowledge for the destruction of passions causing affliction ( *prajñāśrayam kleśaparikṣayāya* ); and right mindfulness and right concentration are to be practised in the sphere of tranquillity for the control of the mind ( *śamāśrayam cittaparigrahāya* ).

Broadly speaking, the Noble Eightfold Path is the development of the five controlling faculties and powers called faith ( *śraddhā* ), energy ( *vīrya* ), mindfulness ( *smrti* ), concentration ( *samādhi* ) and knowledge ( *prajñā* ).

* *Essays in Zen Buddhism* ( First Series ) ( 383 pp. ) ; *The Zen Doctrine of No Mind* ( 155 pp. ) ; *An Introduction to Zen Buddhism* ( 136 pp. ). By Dr. D. T. SUZUKI. ( Published for the Buddha Society by Rider and Co., London )

In *Samādhi* all thoughts are simultaneously centred on a particular subject. Its characteristic is absence of distraction; its immediate cause is firmness and its remote cause is happiness. *Prajñā* has been translated as wisdom. According to Mahayana Buddhists, the nature of *Dharma* is the perfection of wisdom. Being free from the darkness of ignorance one should practise *Prajñāpāramitā*. (*vide* Suzuki's *Outlines of Mahayana Buddhism*, p. 69; *cf. Dhammasaṅgani*, p. 16; *Dīgha*, I, 62 ff.; *Suttanipāta*, 77, 329 etc.)

The central idea behind all these controlling faculties and powers is the practice of *Yoga* or meditation, without which neither the highest happiness nor the highest knowledge is attainable. In the Noble Eightfold Path as propounded by the Buddha lies the sure way to *Nirvāṇa* or salvation. It is just another name for the Middle Path which discards the two extreme courses of life, one consisting in the practice of self-mortification and the other in free indulgence in sensual pleasures. Neither of them affords the way to the highest wisdom nor do they bring us to true release.

The author ought to have fully discussed these points in connection with *Śīla*, *Samādhi* and *Prajñā*. He has referred to *Dhyāna* (pp. 92 ff.). He ought to have said something about the practice of *Dhyāna* as related in the *Saundarananda Kāvya* of Aśvaghoṣa. It is nothing but a replica of Vāsudeva's account of the *Abhyāsayoga* in the *Bhagavadgītā*. For such expressions as *Karmayoga*, *Abhyāsayoga* (*Saundarananda Kāvya*, XVI, 20), and *Indriyānīndriyārthebhyo*, Aśvaghoṣa was certainly indebted to the *Bhagavadgītā*.

In his section on Enlightenment and Ignorance, the author's view will be welcome. *Saṃsāra* is nothing but the gliding of individuals in the cycle of repeated births and deaths, led by craving, which is rooted in ignorance. As long as this gliding continues, calamities of many sorts, old age and the rest are produced. The existence of the body is attended with disease, decay and death, hunger and thirst, heat and cold, while the existence of mind with its concomitants involves sufferings, such as greed, dejection, anger, fear and the like. Suffering is the fate of corporeality.

It is *Nirvāṇa* that stands in contrast to the world. *Nirodha*, *Nirmokṣa*, *Nirvṛti* and *Nirveda* are its different synonyms. The end of suffering follows from the exhaustion of the cause of it. Regarding ignorance, the commentator Buddhaghosa has raised a very interesting point. Can ignorance as conceived in Buddhism be treated as an uncaused root principle like the *Mūlaprakṛti* of the Sāṃkhya philosophy? In agreement with some of the earlier exponents of Buddhism he maintains that ignorance is conceived on the lines of *Sāṃkhya Mūlaprakṛti*.

With the Buddhists, ignorance is not uncaused. The Buddha is represented as saying in the *Aṅguttara Nikāya* that the beginning of ignorance does not appear so that one might say that ignorance did not exist formerly, but it has since come into being. It is, however, apparent that ignorance (*avijjā*) is conditioned. The Buddha also raised in this connection the question of *bhavataṇhā* (the desire for existence). In this way the Buddha sought to account for the cosmic pro-

cess of the cycle of births and deaths by mentioning two specific conditions of actions (*cf. Saṃyutta*, II, p. 186). All forms of ignorance are expressions of *avijjā*, which is that factor which keeps the nature of *dharmatā* concealed. *Avijjā* and *bhavataṇhā* are the two factors which are sufficient to account for the happy or unhappy states of beings.

The author has given some interesting information about Zen Buddhism from A. D. 520 to 713. Equally interesting are his sections on the revelation of a new truth in Zen Buddhism, practical methods of Zen instruction and the ideals of the monkish discipline. The book is on the whole readable and useful.

The other two books, *An Introduction to Zen Buddhism* and *The Zen Doctrine of No Mind* contain some useful sections on Zen religion and Zen philosophy. The author has ably dealt with the nihilistic doctrine in Zen literature and the practical nature of Zen Buddhism. His treatment of *dhyāna* is laudable. The section on the monk's life and the mental discipline of the monks is very interesting. He is right in saying that Zen is emphatically a matter of personal experience; if anything can be called radically empirical, it is Zen.

The Zen Doctrine of No Mind has been made sufficiently clear. The doctrine of *Prajñā* (wisdom), as pointed out by the author, is closely related to that of *śūnyatā* or emptiness. He has drawn our attention to absolute emptiness (*śūnyatā*) and absolute suchness (*tathatā*). The element which is in itself, in its own inherent right, independently of all thought and interpretation, is what is called *dharmatā*, *tathatā*, *śūnyatā* or *paurāṇadharmasthititā*, as in the *Laṅkāvatārasūtra*. This involves the conception of a cosmos wherein cause and effect grinds its way, cosmodicy rather than a theodicy, an infinite mechanism started, none knows when or how or to what end, as pointed out by Mrs. Rhys Davids in her *Buddhism* (revised edition, p. 87).

The three modes of cognition, the successive stages of manifestation or the three forms of expression of the nature of *dharma*—the *dharmatā*, ought to have been discussed by the author to present a clear exposition of *dharmatā*, *tathatā* and *śūnyatā*. He ought also to have drawn our attention to the Hinayana view as contained in the *Saṃyutta Nikāya*, Vol. II, p. 25.

Nevertheless the clear exposition of the subject in the books under review bears ample testimony to the sound erudition of the author. They should be read and reread to enable us to make a comparative study of Buddhism. The author should be congratulated for removing a long-felt want and the editor, Mr. Christmas Humphreys, for editing Dr. Suzuki's complete works.

B. C. LAW

# CONTROLLED DEVOLUTION IN POLITICS AND ECONOMICS *

The problem with which mankind is now confronted, Bertrand Russell contends, is to make urgently necessary adjustments of the basic and enduring psychic attitudes of man. These are a combination of the urge towards tribal unity and hostility towards those outside the tribe. The tribe has grown into the nation and the empire; but still social unity is conceived and sought primarily as unity against other nations and empires. War is still, by far, the most potent agent of unity. This atavism must be overcome if the human species is to survive. Russell assumes that it will be overcome. Either as the result of agreement, or of war, a world government will be created. This is, in the circumstances created by modern techniques of destruction, the condition of the survival of *homo sapiens*.

But survival in itself is worthless. In order that human existence may have worth, there must be progress. And progress depends on securing a high degree of liberty for the individual. Without that, the units of government, which grow larger and larger, will enforce a mode of existence which is static or retrogressive. The tendency towards increase in size of the units of government, which on its own level is probably irresistible, needs to be checked, or purified, by a conscious determination to decentralise authority in both the political and economic realms on the maxim that all functions must be decentralised which can be without prejudice to the functions which must be exercised by the central government. These essential functions of the central government are, Russell says, to establish Security, Justice and Conservation.

Security of the State is ethically valid only as means towards the security of the individual: and the security of the individual does not mean, as is often taken for granted today, merely economic security. It means also to be secured in freedom of thought and expression and the self-respect that comes of conscious and responsible participation in the basic economic activities. Justice is now primarily conceived as economic justice, and economic justice as economic equality. But this has its dangers.

> There is a risk that, in pursuit of equality, good things which there is a difficulty in distributing evenly, may not be admitted to be good.

Equality, unimaginatively and mechanically pursued, may bring with it a lowering in the standard of general education, and a consequent general impoverishment. The third task of government, conservation of the world's natural resources, above all in fertile agricultural land, is still shamefully neglected. It ranks with the prevention of war as one of the two chief duties of governments today.

The deep-rooted vices of central government, as it is practised today, are its remoteness and the frustrating power of the bureaucracy by which it is administered. As an example of the former, take Britain at the present

* *Authority and the Individual.* By BERTRAND RUSSELL. (Allen and Unwin, Ltd., London. 125 pp. 1949. 6*s*.)

time. To do one's economic duty demands an intellectual and moral effort beyond the capacity of the average, and even the exceptional man: the intellectual effort to understand what is required, the moral effort to do it. More immediate incentives are required. War and competition have hitherto proved most effective. War is fatal, and unbridled competition iniquitous in its consequences. The moral exhortations of a remote government, with which the citizen cannot identify himself, fall on deaf ears. The remedy, Russell believes, lies in "controlled devolution" in economic and political matters: "local small-scale democracy in all internal affairs," in which a spirit of healthy emulation may be developed. By this the central bureaucracy could be reduced to what is necessary to those functions of the central government which no other organ can perform.

From this angle the problem is "to make democracy a reality *in feeling*." The machinery of large-scale political democracy is no guarantee against the development of a form of society in which self-respect, the sense of responsibility, and the power of initiative are strangled. The danger is that the great majority of citizens may feel that the tasks before society are too abstract, too incapable of being helped or hindered by any personal action of theirs, for them to do anything about.

Success is the best cure for this mood of pessimistic weariness; and success, for most people, means breaking up our problems and being free to concentrate on those which are not too desperately large.

That is a wise statement.

Thus, if we return to the description of man's psychological make-up with which the analysis began, the problem consists in a further sublimation of the impulse to hostility. It has, in Western civilisation, undergone one sublimation, into the individualistic competition of *laisser-faire:* now another refinement is needed, into the peaceful emulation of co-operative groups, whereby the primeval polarity of unity and hostility —unity in the tribe fed by hatred of the stranger—becomes a unity sustained and made progressive by emulation under what Russell calls "Queensberry rules." His excellent little book might indeed be described as a detailed application of Blake's demand that we should "exalt Mental and depress Corporeal War."

Russell says in his final paragraph :—

Our present predicament is due more than anything else to the fact that we have learnt to understand and control to a terrifying extent the forces of nature outside us, but not those which are embodied in ourselves. Self-control has always been a watchword of the moralists, but in the past it has been a control without understanding.

The outstanding merit of the book lies in Russell's constant emphasis that control of the human impulses means wise regulation, not annihilation. Just as the government of the world society, which must be established if the enormous fatality of global war is to be avoided, must be confined to the single purpose of preventing war, so in all the subordinate social groupings the functions of higher authorities must be limited to those things which are really necessary to ordered liberty and which they alone can secure. Government is a means, not an end. The end it serves, or should serve, is to secure to each individual the maximum of personal development that is compatible with order. The balance may be hard to find, but it has to be found.

Human nature is not infinitely malleable, not to be poured into any mould at the fiat of a ruling minority. The basic human impulses which have brought man so far along the evolutionary path must be satisfied, not eradicated, if man is to remain capable of progress. He must neither be called upon to be a saint, nor dragooned into being an automaton. If he is to enter into possession of the new freedom of which the possibility has been opened to him by the prodigious discoveries of applied science, he must set himself deliberately to fashion a social order in which he can feel, as a matter of daily experience, that he is a member of society, not a slave of the State.

The end and the means have to be consciously chosen by nations whose natural and local communities have been destroyed by the uncontrolled impact of the industrial revolution; but the peoples of the East, such as India and China, whose communities are still in existence, have the opportunity to use modern techniques in forms which shall not disrupt, but strengthen, the vitality of the local community. The creative answer to Gandhiji's profound but negative criticism of Western civilisation may perhaps be found in electrification and the small machine.

J. MIDDLETON MURRY

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*The Upward Spiral.* By DILIP KUMAR ROY. (Jaico Publishing House, Bombay. 577 pp. 1949. Rs. 7/8).

In this inspiring novel by the well-known poet-musician, Dilip Kumar Roy, the pivotal figure is Mala who as a child had an intuitive faith but who later fell prey to the lure of a life dedicated to art. She falls in love with Amar, a Communist, but the clash of ideologies and Amar's obduracy and prejudice create an ever-widening gulf between the betrothed pair. His betrayal of his comrades and the disrespect he shows to her Gurudev finally free her from the web of materialism.

The novel's unique spell is sustained. Apart from its subtle thrusts at art, music and Western dancing, the novel provides convincing answers to questions that befog the truth-seeker at every step, containing an admirable exposition of some Upanishadic truths. The author has portrayed, with characteristic clearness, the force of Prakriti and the subtle pull of the subconscious. He has lucidly revealed also the rhythm of life, leading us to Truth and Beauty. The inability of the intellect to grasp ultimate Truth is brought out, as is the fact that intuition—the voice of God in the soul—is a surer guide than intellect.

The original verses which stud the novel remind one how rarely versifying in a language not one's own proves a success. Even in his prose the author is prone to use obscure words when he could have expressed himself in simpler style with equal, if not greater, force. And with all his literary skill, revealed on every page, he has failed in rounding off the tale.

The concrete mind fights shy of abstract truth. Therefore the ancient writers left, besides the marvellous Upanishadic lore, the result of deep spiritual speculation, Puranas in concrete stories which have a double meaning and impart deep spiritual truths in a form which the concrete mind can gradually grasp. *The Upward Spiral* conveys a distinct spiritual message, deserving careful study by students of religion as well as of art.

M. HAFIZ SYED

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*The Scale of Perfection.* By WALTER HILTON. With an Introduction by Evelyn Underhill. ( John M. Watkins, London. 464+lxiv pp. )

This work can be described as an ideal manual of Christian discipline according to the best mystic tradition. The voice of the fourteenth-century writer may sound strange to the modern brain, but will as surely touch finer chords in those whose souls are not altogether dead. The mystic lore, the mediæval seer says, " may not be got by study nor through man's travail only, but principally by the grace of the Holy Ghost. "

The most marked characteristics of this exposition are its sanity, its clear and tranquil flow and yet its vibrancy with the ardour of living experience. The sturdy common-sense of this mediæval canon appears in his saying that spirituality which neglects practical tasks to immerse itself in prayer is " tending God's Head and neglecting His Feet. "

The forthright old Anglo-Saxon diction lends itself beautifully to the atmosphere of happy reasonableness ( losing nothing of the deeper mystic emotion ) it evokes.

Other Christian mystics—the major figures on the Continent—Spanish, Italian, or even French—are well-known for their zeal and their second-sight, but also for their exuberance, even tempestuousness and a certain mixture and turbidity of passion. But here we have a passion held in tranquillity, a strong fervour that can yet see clearly and ponder calmly.

Again the consciousness of sin and the virtue of sack-cloth and ashes are integral elements of the Christian discipline. But there is a path of spiritual discipline called the " sunlit Path," which seeks to lead the aspirant through hope and happiness and, as much as possible, from light to light. This work shows a process as near as possible to the happier path. " Trust securely that thou art on the way... ; hold forth thy way and think on Jerusalem." Again, the Hostiles " tease the soul, but they harm not the soul: it is not good to strive with them. " Wise words that hearten.

The discipline, the process of spiritual advance described, consists of two stages. The first part deals with the difficult period of struggle and suffering. It is the period of preparation, of purgation—what is called in the Indian systems *chittasuddhi.* The second part deals with the end or fulfilment. There are, it is said, two lights : the common light of the senses and spiritual illumination. In between there stretches the dark night of the Soul, the passage through which is purgatory. Arrival in the Light beyond the intermediate obscurity is the Fulfilment, Jerusalem, the goal.

To start on the way one has to, as it were, die to the world. The result in the beginning is naturally the darkest obscurity, confusion, restlessness: one has lost one's habitual moorings, and has not yet found the new. But if one persists with fortitude, things gradually settle down, the darkness thins out, the veil begins to lift, one attains a calm, a poise, an understanding, a restful awakening. In the earlier stage one has to struggle against the beast in oneself, to overcome the normal sense obsession. It would be a hopeless struggle if it were, as it seems, a lonely fight. But one is not alone. Here comes the great mystery

of Grace, embodied in Christ. God became man to take upon himself all the burden of man's sins, so that man may become free. In the dawn after the dark night one becomes conscious of the presence of Christ within oneself; when one begins to love him and feels his love.

This is the second stage, that of fulfilment. Even through the dark night if one feels that one is making a cross-country trek to the tryst with one's beloved, then the pain becomes bearable and even shot through with beams of happiness.

And there is a third stage. Beyond the soul in its purity there is an Above. Complete purity and freedom and bliss and perfect union cannot be had so long as one lives in the human body. Perfection can be attained, not here below, but elsewhere. Such is the scale or ladder of Perfection that one has to climb to reach the Goal.

The goal is very similar to the Indian Vaikuntha, and the love for Jesus depicted here is also very much like the feeling of a Vaishnava, the passion of a Gopi for Sri Krishna. There is, however, a difference. The Indian outlook has always a Vedantic background—the absolute unity of all as the ultimate reality. The concept of the transcendent self, the One Self in All and the One Self as All is something more than the association of souls or even the status of the Trinity in Heaven. Beyond *salokya* and even *sarupya*, there is a status of utter unity in *sadharmya* and *sayujya*. Beyond Vaikuntha or Goloka, there is Brahmaloka.

NOLINI KANTA GUPTA

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*God in Our Work.* By SIR STAFFORD CRIPPS. (Nelson and Sons, Ltd., Edinburgh. 80 pp. 1949. 6*s*.)

These religious addresses include those given by Sir Stafford Cripps in 1947-8 at the Maes-yr-Haf Educational Settlement, the World's Evangelical Alliance, the Westminster Abbey Intercession Service for India (when he paid tribute to Gandhi); the Monkton Combe School, the Federal Bar Association, Washington, and others of a similar nature.

The addresses are all based on the text, "Man cannot live by bread alone," *i.e.*, the material life needs the governance of the spirit. And though definitely sectarian in tone—"There is no way out of the world's difficulties except the Christian way....It is we Christians alone who can...with deep humility, point the way"—the sincerity of the speaker is obvious, the presentation well done, and those with other outlooks could agree with much of what he has said. But somehow the mixture lacks the subtle electric spark that could transform it to a more vital compound. He speaks of the world of spirit, but the words are still on the human plane, the divine power remains hazy to the imagination and the heart. Nevertheless it is always good to have this theme of the vital need for spirit reiterated along the currents of thought. And it may well be that these addresses could bring the next stage of awakening to some still engrossed in materialism.

E. W.

*Therapeutic and Industrial Uses of Music: A Review of the Literature.* By DORIS SOIBELMAN. (Columbia University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. 274 pp. 1948. $3.00 or 16s.)

Music has almost universally accompanied play, the dance, religious ceremony, work and war. In ancient Greece, in Rome, in the East and in Arabia it was extensively made use of in hospitals for sleeplessness, for the alleviation of pain and for the alteration of mental states of excitement and of depression. Rhythmic chanting or instrumental music was customary even in primitive races for similar conditions of health and work. But, although music has been advocated throughout the centuries for certain maladies and as an incentive to work, it had not, especially since gramophone and radio have made possible the employment of music on a large scale in hospitals and in industrial conditions where the work is repetitive and monotonous, been studied from the modern line of scientific experiment till comparatively recent years. Measurement of its effects upon the pulse, the respiration, the blood pressure, and other physiological changes in the organs and the endocrine glands, could not be carried out until the discovery of medical instruments enabled physicians and laboratory workers to make accurate observations. Soon a large volume of records was produced in many countries, collected from experiments made in hospitals and asylums, on both normal and abnormal persons with various tastes in music, degrees of education, professional men and manual workers.

One of Miss Soibelman's most interesting chapters deals with music in surgical theatres. Reports published in American medical journals prove that less anæsthetic is required when music of suitable character is employed. In some minor operative procedures with music the anæsthetic has been altogether dispensed with.

Much study is, however, needed before music can be advised for individual cases of disease, for convalescence, and even with rehabilitation exercises after accident, operation, or fracture. Medical supervision is required lest exhaustion follow too vigorous movements brought about with the exciting effect of some types of music. The circulation, the pulse and the blood pressure must be noted with each individual; the emotional response varies with the patient's condition and temperament. What will soothe one may harm another; hence the need for medical advice before the introduction of music into large wards.

In factories music has been useful where the work of itself does not cause much noise and where music tends to bring about a harmonious relationship between the workers and those in authority. With mental work music tends to interrupt concentration.

Miss Soibelman is to be congratulated on her thorough survey of the literature of music as used in therapeutics and in industry, though she has omitted certain British experiments and Hilda Eng's remarkable but little-known study of physiological changes in response to emotional responses to the arts, music and intellectual processes, translated from the Norwegian in 1925, but known to few.

AGNES SAVILL

*Humanism as a Philosophy*. By Corliss Lamont. (Philosophical Library, Inc., New York. 368 pp. $3.75)

The book is written for the layman in non-technical language. It seeks to provide a philosophical background for the life of the modern man. It is the expression of the pattern of life that is becoming popular. This reasoning shows that man is a product of nature. He is likely to be surpassed and transcended in the course of the evolutionary process. But whatever may be in store for him, there is nothing to show that there is any higher being than man. In this sense, however insignificant in the vastness of natural processes, he is the very centre of the universe. The proper study of man, therefore, is man.

The author does not mince his words in condemning all theological ideas. The only religion he would admit is the glorification of man as he is. He is not afraid of death as the final end, with no possibility of survival in any form. He approvingly quotes an old proverb :—

"Death is not feared because it is evil; it is evil because it is feared."

He is convinced that man has no *soul* apart from his body. Man is an integrated whole of body and personality. There is no real dualism anywhere.

What are the ideals which can possibly govern the life of man so conceived? Can he be altruistic? Would he not degenerate into an egoist who has for his motto: Let us eat, drink and be merry, for tomorrow we die? The author considers this a wrong analysis of the personality.

Neither egoism nor altruism is an original characteristic of human nature; both, however, are potential dispositions of the personality....It is Christian ethics that holds that man is inherently sinful and depraved.

The one fundamental assumption for the ethical life, according to the Humanist, is "the desirability of working for the social good as the great human end." He supports this by an empirical observation, both true and significant :—

"On the whole, a society in which most individuals, regardless of the personal sacrifices that may be entailed, are devoted to the collective well-being, will attain greater happiness and make more progress than one in which private self-interest and advancement are the prime motivation."

This is undoubtedly a philosophy that has great vogue, and is inspiring the present secular administration of India. Accordingly the book has topical interest for Indians. The discussion on "Means and End" too is most interesting. It bears directly upon Gandhiji's dictum :—

"If the end is good, the means ought to be good; a good end cannot be achieved through violent means."

The author maintains that "choosing the lesser evil sometimes results in the greater good."

There is no doubt that the book will be found very interesting by every secular-minded person. But the Humanist philosophy is certainly one-sided and superficial. Religion cannot be dismissed as a form of art, now outmoded. It is, and has always been, the basis of the highest form of social conduct. The idea of "sacrifice" is of the essence of it. No amount of reasoning can convince me that my sacrifice for the good of others is unconditionally a "good," without reference to the moral struc-

ture of the universe and my part in it for ever. I fail to see how a naturalistic Humanism can escape the conclusion that my own good, directly or indirectly, is the highest goal of my being. Who can convince me that the good of another is superior to my own on purely rational grounds ?

However that may be, it cannot be said that the author has in this book addressed himself to the ultimate problems of philosophy with any profundity. Its value lies in making explicit a certain view which is in conformity with the growing non-religious and socialistic tendencies of the age and with the exaltation of reason. But such reason not yoked to a religious purpose cannot take us very far in the direction either of truth or of human perfection.

G. R. MALKANI

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*Introduction to Comparative Mysticism*. By JACQUES DE MARQUETTE. (Philosophical Library, Inc., New York. 207 pp. 1949. $3.75)

The supreme merit of this scholarly account of Mysticism is its bringing out of the essential unity of its message, through whatever creedal prism its illumination is refracted. An experience which transcends creed cannot without a measure of distortion be interpreted in terms of particular religious backgrounds; sectarian Mysticism is really a contradiction in terms.

No more than Religion *per se*, is genuine Mysticism different in different climes and eras, and its classification in this book into " Indian Mysticism, " " Buddhist Mysticism "—there is certainly an overlap here—" Greek and Hebrew Sources of Christian Mystical Theology, " " The Mystical Apotheosis of Christianity " and the Mysticism of the Sufis, is useful only from the standpoint of bringing out the fundamental identity of the mystical experience, in quality if not in degree. And

> the way leading . . . to a new life in a world of unlimited being and freedom, above the limitations imposed on beings by the masks of their personal attributes, has been described with an amazing degree of similitude by the mystics of all races and of all faiths.

We would dissent from the differentiation which Dr. de Marquette draws between Mysticism and Occultism. The genuine Mystic is an Occultist, recognising the orderly purpose of Nature and the harmony in Man, corresponding to the cosmic harmony and most intimately related to it; the height of mystic realisation being the experience that Man and God are one.

The treatment of Mahayana Buddhism is sympathetic and the non-spiritual aspect of Hinayana is pronounced a posterior development.

While tribute is paid to the metaphysical traditions of India and several interesting facts are brought out in connection with the neat if rather too formal tabulation of systems of Yoga, it seems unfortunate that the treatment of Hatha Yoga stresses rather its limitations than its dangers.

The Divine Reality being " ever close to the heart of man as it is to the core of all beings, " it is natural that the mystical experience should seem " to spring immediately from the very centre of our being. " Dr. de Marquette adds to the claim that mysticism can enrich life immeasurably that of its ability to solve most of our modern dilemmas.

E. M. H.

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*The City of Reason.* By SAMUEL H. BEER. (Harvard University Press, U.S.A.; Geoffrey Cumberlege, Oxford University Press, London. 227 pp. 1949. $4.00 or 22s.)

This book is the outcome of an attempt to apply Whitehead's philosophy of creative advance to the problems of politics. Though the work is a stimulating one, it has the misfortune to fall between two stools. The criticisms of the sceptic are presented with a great deal of force—so much so, indeed, that no answer to them could be provided, since the doubts expressed are incurable. But (not unnaturally) the suggested solution—the theory of creative advance—is itself quite clearly open to attack from the sceptics; it is, in the logical Positivist sense, "metaphysical," for, while based on an acute awareness of empirical facts which are very important and ought to be pointed out just because they are often ignored, it uses hypostatisation and unverifiable assumptions to build up a complicated metaphysical superstructure.

In consequence, the book is lacking in balance. Lines of criticism are first described; the author then tries to meet them with a theory which he apparently does not realise is open to just the same criticisms. This does not mean that the theory is valueless, but one wishes that he had chosen either to discuss the epistemological considerations involved in political philosophy, or else that he had taken epistemological limitations as given and had elaborated his own theory.

Perhaps the latter task would have been the more useful, for the one chapter which deals with politics proper is most interesting and contains several penetrating remarks and flashes of insight. But, perhaps owing to the shortness of the discussion, the conclusions reached are somewhat barren. We are given a general ideal, and are then told that its realisation in actual society is a matter for science. But this is not satisfactory for, in investigating social questions, we are bound to encounter moral problems; and so from the pure scientist we have to turn back once more to the philosopher. On the whole, therefore, one is left with the feeling that this book, stimulating though it is at times, is rather disappointing: the reader receives illumination, but he is given the impression that vital problems are being ignored—perhaps even not noticed.

P. BENNER

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*Trois Upanishads* (*Isha, Kena, Mundaka*). By SHRI AUROBINDO. Second Edition. (Editions Albin Michel, 22, rue Huyghens, Paris. 283 pp. 1949. 570 fr.)

This second volume of the Complete Works of Shri Aurobindo in French is published in the *Séries Hindouisme* of the *Spiritualités Vivantes* collections. In the same collection previously appeared Shri Aurobindo's studies on the *Bhagavad-Gita*. This volume brings together three ancient and valuable Upanishads with the Sanskrit text, the French translation, and the commentaries of Shri Aurobindo on the first two. This evidence of sustained Occidental interest in Indian philosophy must be welcome to all who feel convinced that India has much to give the West.

E. M. H.

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*Gateway to Remembrance.* By PHYLLIS CRADOCK. ( Andrew Dakers, Ltd., London. 361 pp. 1949. 10*s.* 6*d.* )

The lost Atlantis, the discovery of which Miss Cradock has made her aim, is a subject far from rare in recent fiction. Her method, however, has originality. She scorns the space-timeless machines of H. G. Wells, and the submarines of Jules Verne, and plunges us straight into that period when the island still had its head above water.

Atlantis has obviously come alive for her, but this unfortunately does not save her book from deteriorating into something rather dull for us. Murder and politico-love affairs cannot raise the flagging interest, and she eventually so far gives way as to allow her book to subside into something very near an Atlantean "whodunnit." This is sad, because her study obviously aimed higher. Thickly scattered as her pages are with words like "Initiate," "Emancipates," "Spiritual Affinity," "Inner Sight," somehow her spiritual perception does not shine through her prose.

The characters converse in a style that is archaic. It reads stiltedly, and is as stiff with "aughts" and "naughts" as the script of a Hollywood historical film. There are some saturnalian episodes which look ripe for plucking by Cecil B. de Mille, and more than one purple patch that threatens to burst into glorious Technicolour.

Yet, when all the worst is said, Miss Cradock has a serious purpose. She attempts, as the publisher claims in his introduction, to show that

> destruction and its aftermath form one inseparable event ; the deterioration that causes destruction accompanies it and survives it.

We think it a pity that the author did not use her considerable scholarship to write an essay on her theme. As a novelist she has not yet the clarity of imagination or the selective taste to produce a work equal to her high aspiration.

DENNIS GRAY STOLL

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*Egyptian Religious Poetry.* By MARGARET A. MURRAY, D. LITT. ( The Wisdom of the East Series, John Murray, London. 120 pp. 1949. 4*s.* )

The beautiful translations in this scholarly work should definitely further the aim for the Wisdom of the East Series, as expressed by its editor, J. L. Cranmer-Byng, that of promoting goodwill and understanding between East and West. Reading them, none can doubt the influence claimed for Egyptian thought in the erudite introduction upon not only the Hebrew religion but also Christianity and Islam. The verse transcription of three Pyramid texts given on p. 68 could be sung as a Christmas hymn without arousing the least suspicion of its Pagan origin.

The analogies with the ancient Indian cosmogony are so striking as to support the claim for the Indian origin of Egypt's civilization, in support of which cogent arguments have been adduced, though this possibility is not explored by Dr. Murray.

The feeling of devotion, innate in the human heart, wells up in these poems, the verse transcriptions of the literal prose renderings, also given here, being a happy idea and catching, naturally, more of the feeling which must have inspired the ancient singers. The "Litany of Osiris" as arranged by Dr. Murray is particularly impressive. So is the idyllic description on p. 77 of the coming of peace to a troubled land.

E. M. H.

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# THE INDIAN INSTITUTE OF CULTURE

[ Four Special Meetings have been held at the Indian Institute of Culture, Basavangudi, Bangalore, since September 1st. On September 27th "Raja Ram Mohan Roy Day" was observed; "Gandhi Jayanti" on October 2nd; "United Nations Day" on October 24th; and "Human Rights Day" on December 10th.

In addition to these Special Meetings there have been the usual public lectures and Discussion Group Meetings. Among the numerous interesting public lectures may be mentioned that by Shri R. N. Mirza on "Time, Space and Our Mental Gears," Dr. T. M. P. Mahadevan's two on "Indian Culture Abroad" and "American Interest in India," Dr. Ruth C. Wright's on "The Personnel Point of View in Education" and Dr. Carson Ryan's on "Mental Hygiene and Education."

We publish here the interesting lecture which **Shri S. Sundara,** Deputy Director of Education of Mysore State, delivered at the Institute on June 9th, 1949, and which, besides offering valuable and suggestive information, makes its contribution to the mutual understanding between peoples which is one of the Institute's aims.—ED. ]

## THE CULTURE OF DENMARK AS SEEN THROUGH HER FOLK SCHOOLS

I have spent several happy months in that little, great country, Denmark, and got to know the people fairly intimately, and to know their institutions as part of the work for which I went to Europe. I believe the institutions must be much the same as when I was in that country and there cannot be much change in the people. They have always been a very kind, very hospitable, jovial people.

You will forgive me if I tell you more about education than anything else. The cultural aspect of the country I leave to you to infer from the schools of the country and the life that is led in these institutions. Within little Denmark's 15,000 square miles, 600 square miles are taken up by swamps, peat bogs, etc., and are of no use to the agriculturist. The population of Denmark is also small, more or less comparable with our own state of Mysore. The climate is not very hospitable. It is very near the North Sea and the icy Baltic winds blow during more than five months in the year. When the country is covered with snow, agricultural operations are not practicable, and the farmers have to be more or less idle. And, as in our country, most of the people are farmers. This little country has no mineral resources, no water power; it is not richly endowed by Nature; many parts are not fertile, and there have been certain political troubles which have had great influence on the people.

Denmark had to enter the Norwegian wars between 1807 and 1814. It was economically ruined in 1814 when, by the Treaty of Kiel, Denmark lost Norway which had for a long time been part of it. That was a very severe

blow to Denmark. In 1864, owing to the aggression of Germany, Denmark lost Schleswig-Holstein. In 1875 the economic troubles became acute. Grain was being grown in abundance, and exported, but just at this time the other Continental countries began to produce more grain, and North and South America joined in the competition. Denmark's grain could not be sold and the people were in such despair that they took to drink and to other low pleasures to forget their sorrows. The majority thought their country beyond recovery, but a few knew that if they tried their best, they could bring back the lost prosperity.

If you were to ask a Dane today what factors were responsible for the country's recovery, he would probably tell you that they were co-operation, legislation and mass education. These three are closely interrelated. Mass education paved the way for co-operation, and the legislators themselves had studied in the Folk Schools.

Denmark did not have responsible government until early in the nineteenth century, when King Christian gave a measure of responsible government. This opportunity was seized by a very great educationist named Grundtvig (1783 to 1872). He was not merely an educationist, but also a great poet and philosopher. After a chequered career, when he was about fifty-six, he decided that his vocation lay in education.

He took the view that when people are called to participate in ruling a country, they must be educated for it.

A controversy arose as to whether grown-up men and women could be educated. Grundtvig thought that they could; that there was a kind of education that was suited to them, which was perhaps not suited to children. He said that there was a certain understanding which developed as experience grew, a recognition of relatedness between the different aspects of life, which the experiences of a child could not yield. Grundtvig read books and pamphlets on mass education, and, after some groping in the dark, he concluded that a people's university was the best form of education for the Danes. He opened a university at that time but it could not succeed on account of the Government's hostile attitude.

Just then he came across a very remarkable simple peasant named Kold. Kristen Kold had only an elementary education which he had improved by study, whereas Grundtvig was a university man, known throughout the country. These two people, so very unlike in their equipment, came together, according to Grundtvig, on the idea of a popular university which came to be known as a Folk School. Later on there were to be books, at least a few, but in all his writings Grundtvig maintained that the spoken word, the living voice, were indispensable in educational effort. We speak from the heart, he said; from the heart of the speaker, through the word, to the heart of the listener. That, he claimed, was the natural way of educating and inspiring an adult for the duties of life.

I should like to speak at some length about his remarkable collaborator. Kold, as a young man, had tried to start a school, but without success, partly because the Government was against the curriculum he wanted to have and thought he was not qualified to teach. Disappointed in his efforts

to serve the country Kold went to Smyrna in Asia Minor for some years. He took up book-binding and, being very frugal, saved about 1,000 kroner (about Rs. 600) which he wanted to take back to Denmark to start a school. Taking ship to Trieste he there put his belongings on a small cart which he pushed across the Continent to Copenhagen. That is typical of the indomitable Danish spirit. It took him two months to reach Denmark. He earned his living on the way by telling stories; at farmhouses he did not need to spend any money, and he came to Copenhagen with his thousand kroner intact.

There he was told that Grundtvig, the great scholar, was thinking of starting a new type of school. He went to meet him. They had some differences of opinion. One point on which they differed was the age requirement for entrance into this popular university. Kold wanted it fourteen, but Grundtvig insisted on eighteen, which it was made. Kold was the practical founder of the Folk Schools, Grundtvig their intellectual founder. They collected 3,000 kroner more, but even 4,000 kroner would have gone a very short way, but for Kold's enterprise. He bought a small farm with a rickety old farmhouse which he pulled down. With the help of one or two others, one of whom he later took for his assistant, he built what he thought would be a suitable schoolhouse. He never married, but he invited his unmarried sister to keep house for the pupils. He started with a few pupils. He ate with them, slept with them, and told them stories in the night; he shared in all their joys and sorrows, and was a real father to them, all the time pulling them up to his level.

Many stories are told of how he taught his pupils. The neighbouring farmers asked what he could give them if they came to his school for five months. Kold showed them his big watch and said, "You wind this and it stops after twenty-four hours. You come to my school and I'll wind you up in such a way that you will never stop going." He used to say that in the right mood he could tell stories in such a way that his listeners would remember them right up to the other world. Once, when the school term was over, his pupils came to him and said, "Sir, you have taught us many good things, but after a little time, we try to remember what you told us, and we cannot remember." He said, "My good fellows, if you sow corn, you need not mark the spot; if the corn has fallen on fertile soil, as soon as the rain comes you know where you have sown the corn. Whenever you want that knowledge it will come up."

He thought that for five months in winter, the school should be for men, and that there should be a summer session for women. The folk schools are carried on thus to this day.

Kold did not disdain to take a subsidy from the government, but he never allowed it any control over his school. These schools have grown steadily in number and there are about sixty of them now, turning out every season about 9,000 students.

I came to the Folk School at Lyngby near Copenhagen one winter morning early. I found a few maids and a lady on their knees, scrubbing the floor. They knew I was coming. The lady introduced herself as the wife of the

Principal of Lyngby School.

All these Folk Schools are schools for the poor. The peasant who wants to get a higher education goes to the school, and the Danish farmer is very frugal. He does not want to spend anything extra, so the food is not very rich, but very wholesome, very nourishing. Coffee and bread are served at 7-30 a.m., bread and butter and plenty of vegetables with a little meat at noon, and the evening meal is at 6.30. What I might call a league of comradeship and cheerfulness makes up for any deficiency in the food. The school is like a family. The Principal and his wife sit at the head of the table. There is plenty of talk and laughter. They are all friends.

Classes begin and end with a song, rendered with more spirit than tunefulness. They study history, practical sums in arithmetic, etc. Exercise in the gymnasium is very rigorous. The Principal told me: "These men, when they came to us, could not stand straight. They were bending over the plough, and when an officer came they could not look him in the face. They were louts, but after they came here, after having these gymnastic exercises, they are as straight as an arrow. They can look any one in the face. They can speak straight to a Government officer.

We saw that the recovery of Denmark's prosperity was due to co-operation, legislation and mass education. I said the three were very closely related. People who have lived together so closely, dined together, played together, are the best fitted for co-operation. Co-operation in that country has flourished so well because of this Folk School environment. Sound legislation is due to the fact that these people know the country's problems so well, and know what is good for the country.

About the culture of these people I have said nothing except about what obtains in their schools, but when I visited the homes of the old pupils of these schools, I found that these peasants had each a small library of his own. They read stories of other lands. They can discuss their own national and social problems intelligently. They have a culture second to none.

I have already told you what the Folk School is. The adaptability the Schools gave has stood the people in very good stead. They thought that since selling grain would not be of any use, they should turn it into something which could be sold. Bacon, butter and eggs are the things that are exported from Denmark. They give grain to the cows and get plenty of milk and make plenty of butter. They give grain to the chickens, and have big white eggs, the admiration and despair of the whole of Europe. You cannot get such eggs anywhere else. They give grain to the pigs, and have plenty of bacon and this product too is readily marketable. Their social condition improved, their economic condition improved and they regained their former prosperity.

The reclaiming by reforestation of lands which are not arable is a romance in Danish history. The people who helped in this great work were the farmer folk, pupils of the Folk Schools. They have reclaimed 2,500 square miles of swamp land and made it fertile land. And the reason why their problems were solved was because the great people of that country thought of mass education of this particular sort.

I can never forget the many kindnesses I received in that country and the help the people gave me in writing the thesis that I was engaged upon at the time, on Folk School Education.

S. SUNDARA

# ENDS AND SAYINGS

" _____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The first anniversary of the United Nations' Universal Declaration of Human Rights was widely celebrated—in India, on December 10th, at the Indian Institute of Culture at Basavangudi, Bangalore, and by the P. E. N. All-India Centre at Bombay, and elsewhere. The Hon. Mr. M. C. Chagla, Chief Justice of Bombay, speaking at one such celebration in Bombay on December 6th, brought out that the Declaration emphasized the importance of the individual, without which democracy could have no meaning. "The State should exist for the individual and not the individual for the State." Political liberty, he declared, would mean nothing unless there was economic and social liberty. He did well to couple his assurance that most of that Declaration's principles were in the Indian Constitution, as matters of law or as directives, with the admission that in certain respects, particularly in social justice, India was far behind other countries.

The provisions of this Declaration are in too many countries but expressions of goals. What a bitter joke, for example, the disinherited Indian millions would see in Article 25, Sub-section 1, if they could read it !

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

The formulation of ideals is good, but must not be confused with fact. As Carlyle said, "The end of man is an *action* and not a *thought*, though it were the noblest." The Universal Declaration offers a measuring-rod against which to evaluate national achievement. Like sunlight it illuminates the dust and clutter of the room into which it falls. It will have served its purpose only if it spurs each country to set its house in order.

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A very important and timely suggestion apropos of India's retention of the English language is made by Dr. C. R. Reddy in his recent report to the Mysore Government on educational reform in Mysore. It should, he declares, be possible for every Indian boy to have a good working knowledge of "that highly dynamic language—English."

It is essential, if our young boys and girls are going to have their share of the world's riches, that they should have access to a language that would serve as the key to this treasure house....There are some who in the name of patriotism would restrict English to the narrowest limits, but it cannot be patriotism which counsels national stultification.

No thinking person would advocate India's failing to give due weight to Sanskrit, the importance of which also Dr. Reddy stressed, or to abandon her regional languages; but English is India's main line of contact with the

outside world. India can only talk to herself in Hindi or any other indigenous language, and India has things to say to the other nations, and things to learn from them.

Maulana Abul Kalam Azad, India's Education Minister, well declared in February 1947 :—

> One hundred and fifty years of intimate contact has made English an integral part of our educational system and this cannot be changed without injury to the cause of one of the major languages of the world and Indians can neglect its study only at the risk of loss to themselves.

Educated India has attained a high standard of English expression which it must keep. Already there are disquieting signs that journalistic English is slipping.

Indian statesmen realize the importance of English to their country. Others, from a commendable but misguided zeal for national prestige, cry down the retention of the English language, couching their demand, ofttimes, in the very language they decry, because through it alone can they hope to be heard by the educated in all parts of the country !

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The tribute to Israel's first President, Dr. Chaim Weizmann, on his 75th birthday, which was celebrated in London on November 22nd, took a more appropriate and lasting form than any of the expensive presentation or memorial caskets, columns, statues, portraits and addresses by which Indians and others have been accustomed to honour their great, living or dead. His birthday gift from the sponsoring committee, it was announced, would be the planting of a great forest on the stony hills of Israel.

What a boon to Indian agriculture in particular and to the country's prosperity in general would be the reforestation of its denuded hills : regulating the water supply, checking erosion at its source, furnishing needed timber, meeting the country's fuel requirements and thus freeing, for the necessary enriching of the soil, the vast quantities of natural fertilizer which are now burnt ! With adequate forest management, such a living memorial would bless for centuries the country for which he who is thus honoured has lived and sacrificed.

A great Mahatma Gandhi Forest, for example, would be only less appropriate a tribute than it would be for the followers of Gandhiji to keep his teachings green by study and by application, in their own lives and in the country's governance.

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"Vedantic Communism for India" is an unfortunate title for Swami Avyaktananda's pamphlet on Spiritual Communism, which, along with controversial points, contains some excellent and broad ideas. The title can appeal only to orthodox Hindus still glamoured by the vain hope of a Hindu Raj. Others are sure to ask : Why Vedantic Communism ? What about the Greek, Sufi, and other Mystics, who have had a comparable visic of the oneness of life and have formulated schemes for living accordingly ? Is India to insist on using only the ray that comes from her own lantern, shutting her eyes to the light from other sources ? Has she not, like other nations, to grow into a World State ? The pamphlet sets these doubts to some extent at rest, but the title will put off many from reading it.

Spiritual Communism, like the Higher Socialism, is Brotherhood *in actu*.